Αὐτοδιδακτικὰ, *De studio Theologiæ*

OR,

DIRECTIONS FOR THE Choice of Books IN THE *Study of Divinity.*

Written by the Rt Reverend Father in God, Dr. *THOMAS BARLOW*, Late Ld Bishop of *Lincoln*, Provost of *Queen's* College, and MARGARET Professor of DIVINITY in *OXFORD.*

Publish'd from the Original Manuscript, *By* WILLIAM OFFLEY, M. A. *Prebendary of* Lincoln, *and Domestick Chaplain to His Lordship.*

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TO THE

Right Reverend Father in GOD,

JAMES,

Lord Biſhop of LINCOLN.

MY LORD,

WHilſt others, who are more immediately under Your *Epiſcopal* Government, do equally approve and commend Your Generous Diſpoſition, and indefatigable Induſtry upon all Accounts, to advance the Honour of the moſt *Excellent Church of* ENGLAND; I cannot at this unhappy diſtance be ſilent, but think my ſelf obliged to mention that great Eſteem which Your *Lordſhip* entertains for the Memory of *many Learned Prelates*, who have preſided over that *Holy See*, which Your *Lordſhip* at preſent ſo deſervedly fills: And I am very ſenſible what an honourable regard Your *Lordſhip* in particular has for Biſhop *Barlow*'s Memory, which ſuffer'd extreamly from thoſe (a) two Relick-mongers, who printed a (b) Spurious Book under his

(a) *Sir* P. P. S. W. (b) *Genuine Remains*, &c.

Lordſhip's Commanding Name and Character: And whereas neither *Religion* or *Gratitude* were of any force to reſtrain their *Endeavours*, from blaſting their Great *Benefactor* s Reputation after his Death, by their publiſhing of many ſmall Tracts; it was thought neceſſary for Biſhop *Barlow*'s *Legatees* (to whoſe Care his *Lordſhip* had committed all his own Original MSS.) to undeceive the World, and put a ſtop to mercenary proceedings, by expoſing the Defects of thoſe Papers which were ſurreptitiouſly printed: And, I hope, thoſe *Reflections*, which were drawn up, and publiſh'd in the Year 1694. by my Brother *Chaplain* (the late Ingenious Mr. *Henry Brougham*) and My-ſelf, have been ſo far ſerviceable, as to do juſtice to our Pious Patron's Memory, and to vindicate Our ſelves from all Suſpicion of being any way concern'd *in ſo baſe an Action*, as that of *Selling to be Printed* many private Papers, with the ſpecious Title of the *Genuine Remains of that Learned Prelate Dr.* Thomas Barlow, *&c.*

My late Lord commanded, that particular care ſhou'd be taken of all his Original MSS. And that I may with greater eaſe diſcharge my Truſt, I have lately repoſited all Biſhop *Barlow*'s Original Writings, in the Archives of

Queens

Queens College Library in Oxon, two MSS. only excepted; one treating of *Biſhop Groſtheads Life and Works*, which I left in Your *Lordſhip*'s Library at *Buckden*, in its way hereafter to the Library at *Lincoln*, where the Aſhes of that *Memorable Prelate* are Intomb'd: The other MS. relating to the Choice of Books in the *Study of Divinity*, I here humbly preſent to Your *Lordſhip*'s Patronage; which Your *Lordſhip* has already been pleas'd in a great meaſure to grant, by approving of my Deſign, and giving me good Hopes of Your *Lordſhip*'s recommending *Theſe Directions* to the Clergy of Your *Extenſive Dioceſe*, that they may be acquainted with the ſmalleſt part of that Learned Biſhop's Study, whoſe *Communicative Preſence* they were not ſo happy to enjoy, by his *Viſiting* of them in ſuch a Regular, and Epiſcopal manner, as Your *Lordſhip* has lately done in *Your Primary Viſitation of Your Dioceſe*. That part of his Sacred Office in our Church, Biſhop *Barlow* often complain'd he was not able to diſcharge as he ought: And when he once attempted to viſit his Dioceſe in Perſon (which he often did by Legal Deputies) by Confirming great numbers of People, at (a) Four ſeveral

(a) St. Ives, Huntington, Buckden, *and* St. Neots.

Towns in *Huntingtonshire*, he was necessitated to tell some that then waited on him, 'That his 'great (a) Age, and Infirmities wou'd not permit 'him to go through *The* (*) *several Counties of* '*his Diocese*: But to express his Willingness, and Readiness to *Confirm*, such as wanted *Confirmation*, his *Lordship* publish'd an Advertisement at the end of his *Articles of Inquiry*; upon which many Persons of good Quality came to *Buckden*, and receiv'd *Confirmation* from him in the Chapel of his Palace.

How diligent he was constantly to perform all other Duties of his *Episcopal* Function, none are ignorant, who at any convenient time waited on his *Lordship* about *Matters Ecclesiastical*.

And as his *Lordship*'s repeated wishes were, that the *Diocese of Lincoln*, might be bless'd hereafter more duly with the *Solemn Rite of Confirmation*; so it was my Duty to attend, whilst Your *Lordship* perform'd *the Sacred Office*, for many Days together, in Your *Cathedral Church* at *Lincoln*, and elsewhere, within some *Peculiars* belonging to that *Magnificent Church*; particularly at *Banbury*, where near a thousand Persons receiv'd *Confirmation* the 25th and

(a) 68 *when Consecrated, and* 85 *at his Death.* (*) *Five Counties and an half.*

26th of *September* last, some 80 Years of Age, and scarce any under 12, for which Blessing that *Ancient Corporation* owns it self for ever oblig'd to Your *Lordship*.

May Your *Lordship*'s Exemplary Life, and Doctrine, adorn the *Faith* and *Practice* of that (*) Numerous and Learned Body of Men committed to Your Pastoral Care, is the earnest of his Prayer, who is,

MY LORD,

Your LORDSHIP's *most*
Obedient Servant,

Middleton-Stony, in the Diocese of *Oxon*, *Nov.* 24. 1697.

WILLIAM OFFLEY.

(*) *Above* 1300 *Clergy in* Lincoln *Diocese.*

THE PREFACE.

I *Shall not trouble the* Reader *with any long* Apology *for the Publication of the following* Directions; *only I think it neceſſary to inform Him, That had not this Method for the* Study of Divinity *been firſt printed, and prefix'd to many other Papers, which ſwell'd the* Book *to ſuch a* (*) Price, *that few cared to buy, it might the ſooner have paſs'd without Cenſure, conſidering the Uſefulneſs of ſuch a* Treatiſe, *whereſoever it ſhou'd be kindly receiv'd: But being ſenſible withal that ſeveral Copies of this Method were diſpers'd abroad, and that many things already falſly printed, did prejudice the* Church of England, *and leſſen the* Great Author's *Reputation; I thought it my Duty to publiſh* Theſe Directions *from the* Original Manuſcript, *(which the late* Mercenary Editors *never ſaw) without the long Train of Letters, which are of no uſe, but to expoſe the* Secrets of a Private and Haſty Correſpondence.

And ſince ſome angry Men are known to paſs many unkind Reflections upon Biſhop Barlow's *Memory, I leave the Biſhop's own Words (in a Letter, which I have publiſh'd at the end of theſe* Directions) *to vindicate himſelf from thoſe unchriſtian Cenſures, ſome at this day make uſe of, that they may wound the Memory of* A Great Father of the Church, *who has written many Learned Books in Defence of the* Church of England, *againſt all that oppoſe it.*

As for the firſt Letter, which follows theſe Directions, I found it written with Biſhop Barlow's *own Hand; and as an Inſtance of its*

(*) Six *Shillings* and Six *Pence.*

being

being proper to be included in his Directions to a Young Divine, *his Lordſhip left it fix'd to his Original MS. on that Subject.*

The Second Letter fell into my Hands, as I was making a Collection of ſome ſcatter'd Papers, in my late Lord's Study; and having communicated it to many Judicious Men, they adviſ'd me not to conceal ſuch Modeſt and Excellent Advice, but to do the Unknown Author the Juſtice of Printing of it: And I queſtion not, but ſuch as are ſtudious to know how to make Choice of the moſt proper Books for the Study of Divinity, *will ſoon experience the great Uſefulneſs of theſe following* Directions, *which I have publiſh'd, to prevent them for the future from being impos'd on, by falſe Copies of this, or any other of Biſhop* Barlow's *Learned Works.*

ADVERTISEMENT.

THere is lately Printed at the *Theatre* in *Oxon*, a Catalogue of all Biſhop *Barlow*'s Original Manuſcripts, which are now in *Queens* College Library in *Oxon*; and if any Perſon ſhall hereafter preſume to Print or Publiſh any Part, or Parcel of them, he ſhall be proſecuted according to Law, by Biſhop *Barlow*'s Truſtees.

Αὐτοσχεδιασμαλα, *De Studio Theologiæ:*

OR,

DIRECTIONS

For the CHOICE of BOOKS, IN THE *STUDY of DIVINITY.*

THeology, or *Divinity*, is a Science, or Prudence, containing our Knowledge of *God*, and our Duty, and that Divine *Worſhip* which is due to Him: And there are but two Principles to know both:

1. *Lumen Naturæ*, or the Principles of Natural Reaſon (common to all Mankind) and on theſe *Theologia Naturalis* is built.

2. *Lumen Scripturæ*, or Divine Revelation; on this *Theologia Revelata, ſeu* (*) *Evangelica* is founded, containing ſuch further Knowledge of God and our Duty, as we have (beyond all that Natu-

(*) Theologia Revelata (*in its full Latitude*) *may be*, 1. Patriarchalis, *containing the Poſitive Revelation of God's Will and Worſhip made to the Patriarchs before* Moſes; *for to them the Meſſias was promiſed, and Salvation by him; they had the Covenant of Grace, and* Sacrificia ἀιμαχλα, *which were Sacraments and Seals of it.* 2. Moſaica, *which contain'd many further poſitive Revelations of God's Will and Worſhip.* 3. Evangelica, *of which only at preſent.*

ral Reaſon can tell us) by Divine Revelation in Scripture.

1. *Theologia Naturalis*, we may call Morality, and the Religion common to all Men, as Men, and Rational Creatures.

2. *Theologia Revelata*, we call Chriſtianity, and it is the Religion peculiar to Chriſtians. Now to be a Chriſtian pre-ſuppoſes him to be a Man, and Chriſtianity does not exclude, but pre-ſuppoſe Morality, and is an addition to, and perfection of it; yet theſe two, *Morality* and *Chriſtianity*, are as diſtinct as Natural *Reaſon* and *Revelation*, which are their reſpective Meaſures and Principles.

Theologia Naturalis.

1. *Theologia Naturalis*, being grounded on the Law of Nature (or the Moral Law) it will be convenient to know the Nature, Extent and Obligation of that Law (as alſo of all Laws in general) to which end, we may conſult, *Grot. de Ju. Belli, lib. 1. cap. 1. §. 9. &c. Pet. à Sancto Joſeph. Idæa Theol. Moralis, lib. 1. de Legibus. Aquinas, 1. 2. Quæſt. 90. &c. Suarez de Legibus. Azorius Inſtit. Moral. part. 3. lib. 1. cap. 1.* And when there is neceſſity to ſee more, all the Commentators on *Aquinas*, and all *Caſuiſts*, where they ſpeak of the Ten Commandments, or *Moral Law*; amongſt others *Filliucius Quæſt. Mor. Tract. 21.* Beſides thoſe many *Divines* and *Chriſtians*, who have expreſly written upon the Ten Commandments, and all things enjoin'd or forbid in them, there are many Authors of excellent Uſe, and Authority to underſtand the Nature of Moral Habits and Actions, good and bad; as (to omit others) *Ariſt. Eth. ad Nicom. Andro. Rhodius paraphr. ex Edit. Heinſii, Lugd. Batav. 1617.* in an Octavo. The *Greek*

Scho-

Scholia in *Ariſt. Eth. Hierocles* in χρυσᾶ ἔπη *Pythag.* ſo call'd, becauſe they contain *Pythagoras*'s Doctrine; for *Philo Crotoniates* was the Author of thoſe Verſes. *Johan. Stobæi* Κέρας ἀμαλθείας, *Aurel. Allobrog.* 1609. highly commended by *Suidas*(a). Many of this kind there are (even amongſt *Pagan* Writers) who have deſcribed well the Nature and Kinds of *Moral* Virtues and Vices.

2. *Theologia Revelata* (of which the Sacred Scriptures are the ſole Rule) is to be underſtood by conſidering the Text it ſelf, and the true meaning of it. *Theologia Revelata.*

For the Text of the *Old Teſtament*, it will be convenient to have, Bibles proper for the Text of the *Old Teſtament.*

1. *Biblia Interlinearia Hebr. Lat. Antverp.* 1584.
2. *Biblia Græca Septu. Interpr. Paris* 1628.
3. *Biblia Latina Junii & Tremel.* in Fol. or Quarto.
4. *Biblia Lat. Sixti Quinti Romæ* 1590. *& Biblia Lat. Clementis Octavi Romæ* 1592. Both Popes pretend to *Infallibility*, and yet their Bibles contradict one another expreſly, and *in terminis*, above an hundred times. The Bibles of *Clement* the Eighth, are many times Printed with a falſe Title-page, and miſcall'd, *Biblia Sixti Quinti*; as in an Edition at *Antverp* 1628. in Octavo, and in an Edition at *Antverp* 1603. in Fol. and in another Edition *Colon. Agrip.* 1666. in 8 little Vol. The ἐπιγραφὴ is *Biblia Sacra Vulgatæ Editionis Sixti Quinti Pont. Max. recognita*; and yet (by comparing) it appears to be the Bible of *Clement* the Eighth.

(a) Εὑάρεστα πάνυ ἐ, πάσης παιδεύσεως γέμοντα, *Suid. in Joh. Stob.* vid. *Photii Biblioth. Cod.* 167. pag. 366.

For the New Teſtament. For the Text of the *New Teſtament*, there are many Editions; but I conceive two only to be moſt uſeful.

1. *Novum Teſtamentum Gr. per Rob. Steph. Pariſ.* 1550. in Folio; 'tis the beſt for Character and Exactneſs, and it furniſhes us with an Account of all the ancient Sections and Diviſions of the *Teſtament*, call'd (*) Τίτλοι, Κεφάλαια, Στίχοι.

(*) *Vid.* Suidam, *verb.* Τίτλος.

2. *Nov. Teſt. Gr. a Steph. Curcel. Edit. Amſtelod.* 1658. in Octavo; it has the Various Lections, and Parallel Places, more exactly than any other I have yet ſeen; and yet *Robert Steph.* Edition has the Various Lections of 15 *MSS.*

Bibles. When occaſion is to conſult the *Bible* in more Languages, and more Editions, we have

1. *Biblia Complutenſia, Complut.* 1515. in 3 Folio's.

2. *Biblia Regia (Reg. Hiſp.) per Ar. Montanum, Antverp.* 1569.

3. *Biblia per Mich. Le Jai, 7 Linguis*, and 10 Volumes, printed at *Paris* 1645.

4. *Biblia Polyglot. Lond.* 1657. by collating theſe, we may ſee the difference and variety of Reading.

Concordances. For the better underſtanding of theſe Languages, and the *Bible* by them, it will be convenient to have ſome *Concordances* and *Lexicons*.

We have many *Concordances*, and ſome of great uſe:

1. For the (a) *Hebrew* (and *Chaldee* words, as many as are in the *Bible*) *Concordantiæ Bibl. Hebr. per*

(a) Extant *Concordantiæ Hebr. per Mazi. Calaſium*, in 4 Tomes, printed at *Rome* 1621. in *Bodley's* Library, much larger than *Buxtorf's*; but whether better, *Docti judicent.*

Joh.

Joh. Buxtorf. Baſil. 1632. There are other (but worſe) Editions.

2. For the *Hebrew* and *Greek* of the *Old Teſtam. Conrad. Kercheri Concord. Vet. Teſt. Gr. Hebr. Vocibus reſpondentes, Francof.* 1607. And it will be convenient to have his Book (explaining the uſe of his Concordance) *De Concordantiarum Bibl. uſu*, in 4°, *Whitberg.* 1622.

3. For the *Greek* of the *New Teſtam. Concordantiæ Gr. Lat. N. Teſt. ab Hen. Steph. Edit. Genevæ* 1624, there are former, and worſe Editions.

4. For the *Latin* (which are of ſome, but much leſs uſe in the Study of *Divinity)* Concordances, we may conſult *Concord. Bibl. Lat. ad Correctionem Rom. Edit. Vulgat. &c. Francofurti* 1620. there are former Editions, but imperfect.

5. We may conſult *Corn. Janſenii Commentar. in ſuam Concordiam Evang. Mogunt.* 1612. an 8°. *Concordiam Evangel. per Theologum Pariſienſem*, an 8°, Printed at *Paris* 1660. *Oſiandri Elench. Harmoniæ, Baſil.* 1561. *Comment. Ja. Fabri Stapul. in Quatuor Evang. & ibi poſt Præfat. Canones ſeu Concord. Evang.*

6. *Nov. Teſt. Gr. per Steph. Lutetiæ* 1550. *& Canones Evang. ab Ammonio conditos, & ab Euſebio abſolutos.*

7. We may conſult *eoſdem Canones apud Hieronymum, & per M. Victorium, Tom.* 6. *in initio, & Dan. Toſſanum in Evang. Harmoniam.*

The uſe of the *Hebrew* and *Greek* Concordance is very great: In Reading of the Text, when I doubt what a word ſignifies, I turn to my Concordance, to ſee how many times the word occurs, and in what Sence it is taken. For Inſtance, *Hebrews* 11.1.

Fides

Fides est ὑποστασις, which some render, *Persona, Substantia, Expectatio, &c.*

Now 'tis very incongruous to affirm, That *Faith* is a Person, Substance, or Expectation; for 'tis an Accident, an Assent of the Understanding, and Truth is the sole Object of it: I do not mean *Bonum futurum*, for that is the proper Object of Expectation, or Hope. By consulting, in this Doubt, my Concordance, I find the word ὑπόστασις, to occur five times in the N. Testament:

1. It signifies *a* (a) *Person*,

2. And twice (b) it evidently signifies, and we render it *Confidence*;

3. Tho' not so evidently, yet most probably it signifies (c) *Confidence* too: For ἀρχὴ, τῆς ὑποστάσεως, is Faith oppos'd to ἀπιστία, in the 12. and 19. verses, which is *Principium & Fundamentum Fiduciæ & Confidentiæ nostræ:*

By the Circumstances then of the Text, it is evident, that ὑπόστασις signifies *Confidence*; and if we apply that Signification to *Hebrews* the 11. 1. (the place doubted of) it will appear to be very agreeable to the Nature of Faith, and the thing there spoken of. *Fides est* ἐλπιζομένων ὑπόστασις, and ὦ βλεπομένων ἔλεγχος, *i. e. Fides est eorum quæ sperantur* (d) *Confidentia, & eorum quæ non videntur argumentum*; so (e) ἔλεγχος properly signifies; and *Hierom*, and the Vulgar render it, Faith is ἔλεγχος καὶ ὑπόστασις, *i. e.* ἔλεγχος ὑποστατικὸς, such an Argument,

(a) *Heb.* 1. 3. (b) 2 *Cor.* 9. 4. and 11. 17. (c) *Heb.* 3. 14. (d) *Tindal* renders it so; Faith is a sure Confidence of. (e) *Gloss. vet. in calce Cyrilli*, ἐλέγχω *Arguo*, ἔλεγχος *Probatio*; & œcumen. & *Theophylac.* ἀπόδειξις, *in loc.*

as

as is the ground of all the Assurance and Confidence we have, or can have of Heaven. This seems to me the Genuine Sence of the place, if we consider either the signification of the Words, or the Nature of the thing signified; it is certain, and concluded by all, That a true and firm Faith in the Promises of *GOD* in the *Gospel*, is the Foundation and Evidence of all our Hopes of Heaven, &c. whence it is that the (a) *Trent Conventicle* calls *Faith*, ——*Humanæ salutis initium, fundamentum, & radix*; and in the Margent cites this very Text, *Heb.* 11.1.

2. For *Lexicons* and *Glossaries*, they are useful for Explanation of the Words, in the Originals of the Old and New *Testament*; and amongst them we may consult, for the Old *Testament*, *Lexicons for the Old Testament.*

1. *Lexicon Polyglot. 7. Linguis, per Ed. Castellum, Londini* 1669.

2. *Lex. Pentaglot. Val. Shindleri, Hanoviæ* 1612.

3. *Masii Lex. Hebr. Syr. Chald. Gr. Antverp.* 1571.

4. *Joh. Buxtorfii Lex. Chald. Talmud. Rabbin.* or his excellent *Opus triginta Annorum* (as he calls it) printed at *Basil* 1639.

5. *Kercher*'s Concordance (before mention'd) may well be call'd, and us'd for a *Lexicon Heb. Gr.* every word in the *Bible*, and the various Translations of them being expres'd by the LXX. in their (as they call it) *Helleneſtical Greek.*

6. *Nomenclator Biblicus Hebr. Lat. per Ant. Hulsium, Bredæ* 1650. useful for all *Divines.*

(a) *Concil. Trident. Seß. 6. de Justificat. cap.* 8. *Vid. Vasq. in* 1.2. *Disp.* 210. *cap.* 7. *pag.* 744.

7. For

7. For Proper (b) Names (for theſe already named are for Appellative words) ſuch as theſe may be conſulted:

1. *Gregorii Greg. Lexicon Sanctum, Hanoviæ* 1634. in Octavo; wherein all proper Names in Scripture are explain'd.

2. *Onomaſticon Sacrum, in quo omnia Nomina propria, Hebr. Chald. Gr. quæ tam in Vet. quam Nov. Teſt. & Apocryphis occurrunt explicantur, per Joh. Leuſden, Ultrajecti* 1665. in Octavo.

Lexicons for the New Teſt.

For the New *Teſtament*, and 1. Appellative words, conſult *Heſychius*, *Suidas*, *Phavorinus*, *Etymolog. mag. Gloſſæ veteres, per Stephan. & Bonavent. Vulcanius*, *Stephani Theſaurus*, *Harpocration*, all theſe are uſeful.

2. For Proper Names, *Lex. Sanct. Gregorii Greg.* (before mention'd) gives an Account of all their Proper Names, *Hebrew* and *Greek* in both Teſtaments. So (c) *Stephanus* of Cities, and *Suidas* of the Proper Names of Men.

3. For *Greek-barbarous* words, you may conſult *Petri Chritomæi Græco-barbara Nov. Teſt. quæ Orienti Originem debent, Amſtel.* in Octavo. his *Lexicon* alſo *Græco-Barbarum.*

Commentators on the Old Teſt.

After the Knowledge of Words, *(quæ ſunt Rerum Signa & Indices)* the next buſineſs will be to know the true Sence of Scripture ſignified by thoſe words;

(b) *Vid. Hieron. de locis Hebr. Tom.* 3. *p.* 904, 905. *& Theatrum Terræ Sanctæ, per Adricomium.* (c) There are two Supplements of *Stephanus* extant: 1. *Fragmentum Steph. de Urb. per Sam. Tennulium, Amſtel.* 1669. in Quarto; 2. *Genuina Stephani Fragmenta, per Abra. Berkelium, Lugd. Batav.* 1674. in Octavo.

to

to this purpoſe you muſt conſult Commentators: And firſt of all, thoſe that have written upon the whole *Bible*.

1. The *Criticks* of the laſt Edition at *London*, in ſeveral Tomes, the firſt Printed 1669. the benefit of which Book is very great (I may call it *Bibliotheca)* ſeeing when we doubt of any Text of Scripture, we may *(uno intuitu)* ſee what many Learned Men ſay of it; and then (by collation of them and others) judge which (or whether any) of their Expoſitions be true.

2. *Biblia Univerſa cum Commentariis*, 1. *Lyrani*, *(Gente Judæi, Religioni Chriſtiani, Oxonienſis, hic enim literis operam dedit)* 2. *Cum Gloſſa ordinaria quam* Strabo Fuldenſis *condidit circa An.* 846. 3. *Cum Gloſſa Interlinearia*, Anſel. Laudunenſ. *circa An.* 1077. Of theſe three *Lyranus* is much the beſt, eſpecially on the Old Teſt. becauſe he well underſtood the the *Hebrew* and *Greek* Languages, which the other two (as moſt of the *Barbarous* Age) were wholly ignorant of.

3. *Biblia Sacra Vet. & Nov. Teſt. cum Notis Trimellii & Junii Editionis tertiæ, Hanov.* 1596.

4. *Cornelius a Lapide*, *Stephanus Monochius*, *Jacobus Tirinus*, *Emmanuel Sa*, (all *Jeſuites)* and *Joh. Deodat.*

For your underſtanding of the *Old Teſt.* how the Ancient *Jews* interpreted it, conſult

1. The *Chaldee* Paraphraſe.
2. *Joſephus.*
3. *Philo-Judæus.*

As for *Antiquity*, ſo for *Authority* and *Sobriety*, they are more ſignificant than any (may be) than

all the *Rabbins*. *Maimonides (Qui primus inter ſuos nugari deſiit)* comes next them.

5. *Lugd. de Dieu* has written very ſhort, and ſignificant Critical Notes on all the Old and New Teſt. in 5 or 6 Volumes in 4°.

On the *Pentateuch*, conſult *Ainſworth*, inferior to none. *Cajetan*, *Calvin*, *(ubi bene nemo melius) Joh. Ferus*, (a Pious *Papiſt)* who has ſaid many things well and truly, and therefore the *Spaniſh Expurgatory Index* has damn'd many Paſſages in his Commentaries on the *New Teſt.* and his other Works: As for his *Commentaries* on the Old Teſt. they are abſolutely prohibited (a), till the *Inquiſitors* think fit to correct them. *Paulus Fagius* his Annotations on the *Chaldee* Paraphraſe, on the *Penta*. *Procopius Gazæus*, *Theodoret*'s Queſtions on the *Penta*. *Hyeronymus ab Oleaſtro*, *Antverp* 1568.

Beſides the *Pentateuch*, *Cajetan*, *Calvin*, *Ferus*, *Theodoret*, *Hierom*, *Auguſt.* and *Beda*, and *Pareus*, have written on other parts of the Old Teſt. and upon occaſion may be conſulted.

And for *Geneſis* and *Exodus* in particular, you may conſult *Andr. Rivetus*, who hath wrote well on both; he hath alſo publiſh'd a very uſeful Book in Quarto on the XX. Chap. of *Exod. Lugd. Batav.* 1637. *Pererius* (the *Jeſuite)* hath alſo long and learned Commentaries on both the two firſt Books of *Moſes*.

In ſhort, you have Catalogues of the Commentators on every part of the *Bible* already printed, out of which you may chuſe the Commentaries of

(a) *Catera ejus opera à Sectariis vitiata prohibentur, donec corrigantur. Ind. Expurg. Hiſp. Madriti* 1667.

Bren-

Brentius, Calvin, Pet. Martyr, Joh. Wolfius, Bucer, Melanchton, Luther, Muſculus, &c. *Cajetan, Maſius, Ar. Montanus, Gaſpar Sanctius, Simeon de Muis,* (the beſt *Popiſh* Writer on the *Pſalms*) *A Lapide, Corn. Janſen. Vitalpandus* in *Ezek. Fran. Ribera in* 12. *Prophetas Minores, Arias Montanus in* 12 *Prophetas.*

In *Hexameron,* you may conſult, 1. *Euſta. Antiochenum, Lugduni per Alatium* 1629. in 4°. 2. *Ambroſium* in *Hexameron* Tom. 4. *Operum, Edit. Eraſmi, Baſil* 1527.

For the *New Teſtament,* very many (Ancient and Modern) have writ Explications of it; ſome, or all may be conſulted, Commentators on the *New Teſt.*

1. *Chryſoſt.* hath *Homilies* on moſt parts of the *N. Teſt.* 2. *Hierom* on the *Goſpels, Acts,* and all St. *Paul*'s *Epiſtles*; but they are * none of his, as is certain and confeſs'd. 3. Ven. *Bede* in 5 or 6 Tomes. 4. *Theophylact.* on the *Goſpels, Acts,* and all St. *Paul*'s *Epiſtles*; his Commentary on the *Acts,* is by it ſelf very hard to be met with, *Gr. Lat. per Laur. Sifanum, Col. Agrip.* 1567. *Theophylact.* hath nothing on the *Canonical Epiſtles,* or *Revelations.* Ancient.

2. *Beza*'s Notes on the whole *New Teſt.* the beſt Edition (for there are many) is that at *Cambridge* 1642. *Camerarius*'s Notes on the whole *N. Teſt.* are joyn'd with it. *Calvin* on all the *N. Teſt.* except the *Apocalyps,* theſe two (*paucis exceptis quæ Diſciplinam Presbyterianam & Genevetiſmam ſapiunt*) are inferior to none, for the Literal Sence of the Scriptures. *Aug. Marloratus* his Comment on all the *N. Teſt.* containing the Expoſitions of many *Proteſtant* Writers. *Zach. Mutheſius* in 4°. Edit. 1611. Dr. Modern.

* *Vid. Riveti Critica Sacra, lib.* 4. *cap.* 5. *pag.* 373, 374.

Wm. Foulke in Nov. Teſt. contra Annotationes Anglo-Rhemenſium. Eraſmi Annot. in N. Teſt. Aquinas in Nov. Teſt.

Writers on the *Goſpels.*

Proteſtants. *Chemnitius*, *Gochardus*, *Brentius*, *Bucer*, *Novæ Gloſſæ in Mat. Mar. Luc. per Rob. Steph.* They are damn'd by the (a) *Spaniſh Inquiſitors*, and therefore more valuable.

Papiſts. *Lucas Brugenſis in* 4. *Evang. Antv.* 1606. *Maldonatus*, *Lutetiæ* 1629. There are former and worſe Editions; he is *Vir Dotatus*, but, as *Cauſabon* calls him, *maledicentiſſimus*.

Hugo Cardinalis (alias Hugo de Sancto Claro) he writ about the Year 1244. in which he was created (b) *Cardinal* by Pope *Innoc.* the IV. in a time of great Ignorance, when *Popery* was not form'd; whence it is that He, and others of that Age, have many things, which they at *Rome* like not. *Jacobus Faber Stapulenſis in* 4 *Evangel.* He was an Honeſt and Sober *Papiſt*; and has an Excellent Preface before his Commentaries, concerning the Excellency, Perfection, and univerſal Uſe of Scripture, *&c.* And therefore that Preface totally, and many other things in his Commentaries, are damn'd by the (c) *Inquiſitors*, and all his Works prohibited by (d) *Clement* VIII. till they be purg'd, that is corrupted, and ſpoil'd by the *Inquiſitors*, and their *Indices*.

Writers on the *Epiſtles* and *Apocalyps.*

Ancient. 1. *Theodoret in omnes* Pauli *Epiſtolas*, *num.* 14. he has nothing on the 7. Canonical Epiſtles (*James*, *Peter*, *John*, *Jude*) nor the *Revelation*; he is amongſt

(a) *Index Hiſpan. Expurgat. Madriti* 1667. *in Rob. Steph. pag.* 874. *col.* 2. (b) *Bellarm. de Scrip. Eccl. in Hug. de Sancto Claro.* (c) *Ind. Expurg. Belgico. Ulyſip.. verb. Jac. Faber.* (d) *Poſſev. in Apparatu Sacro verb. Jac. Faber.*

the

the Ancients one of the beſt, and uſually comes neareſt the Literal Sence.

Ambroſe in omnes Pauli *Epiſt. (except. ad Hebr.)* Peradventure becauſe that Epiſtle was not in his time, receiv'd in the *Roman* (a) Church; which may be the reaſon too, why St. *Hierom* has no Commentary on that Epiſtle, nor any Preface to it, as he has to moſt Books of the *Bible*; but thoſe Commentaries are deny'd to be *Ambroſe*'s by (b) many, and ſuſpected by more.

Primaſius Utienſis circa Annum 545. *Sedulius, circa Annum* 430.

(c) *Oecumenius (quiſque demum fuerit) in omnes* Pauli *& Canonicas Epiſt. cum quo conjungitur Arethas Cæſarienſis in Apocalyp.* Who he was, and when he liv'd is uncertain: *Bellarmine* places him after the Year 1000. and ſome ſooner; his Commentary is indeed a *Catena* taken out of about 121. (d) Ancient Authors, (for ſo many he cites) and amongſt them he often cites *Photius*; whence 'tis evident he liv'd after *Photius*'s time, who flouriſh'd after the middle of the Ninth Century.

1. *Conrad. Vorſtius*, on all the *Epiſtles*, (excepting that to the *Hebrews*) who has, firſt, the *Analyſis*, 2. the *Paraphraſis*, 3. *Scholia in Paraphraſin*, 4. The *Loci Communes* of every Chapter. Dr. *Hammond*'s Annotations on the *New Teſtament*. *Cameronis Mi-* Modern.

(a) *Epiſt. ad Hebr. inter Canonicas Script. Conſuetudo Latina non accipit. Hieron. in cap.* 8. *Iſa. Tom.* 4. *pag.* 32. *col.* 2. *& cap.* 6. *Iſa. ibid. pag.* 24. *col.* 9. (b) *Vide Riveti Criti. Sacra lib.* 3. *cap.* 18. *pag.* 291. *Bellarm. de Script. Eccleſ. in Ambroſio, pag.* 130, 131, &c. (c) *Ubi ſupra in Oecumenio, pag.* 293. (d) *Vide eorum nomina in Poſſev. Appar. Sac. verb. Oecumenius.*

rothecium

rothecium Evang. & Lud. Capelli Spicilegium, (both bound together, printed in 4to 1632.) they have both many ſhort and conſiderable Notes on many particular places in the *Epiſtles* and *Apocalyps, &c. Eſtius in Epiſtolas*; one of the beſt *Popiſh* Writers on that Subject. *Joh. Gagnæius in omnes Epiſtolas & Apocalypſin, Breviſſima & facillima Scholia,* in 8°, *Antv.* 1564. *Petrus Lombardus in omnes* Pauli *Epiſtolas*; He writ before *Tranſubſtantiation (Opinionis portentum & prodigium)* was Decreed in the *Lateran Council, Anno* 1215. and in many things Honeſt *Peter* is no *Papiſt.*

Dionyſius Carthuſianus in omnes Pauli *Epiſtolas,* and many others, &c. *Arias Montanus in omnes Epiſtolas, & Apocalyp.*

For the better Underſtanding of the *Scriptures,* it will be convenient to know, and to conſult ſuch Books as have given General Directions for Studying *Scriptures,* and particular Explications of the *Jewiſh* Antiquities, and Cuſtoms, &c. ſuch as theſe,

Apparatus ad Scripturas intelligendas.

1. *Antiquitatum Judaicarum lib.* 9. *per Ar. Montanum, Lug. Bat.* 1593. in Quarto:

2. *Buxtorfii Tiberias, ſeu Commentarius Hiſtoricus, Didacticus Criticus, ad illuſtrationem operis Biblici, &c. Baſ.* 1620. Folio.

3. *And. Riveti Iſagoge, ſeu Introductio ad Scripturam Sacram Vet. & Nov. Teſt. Lug. Bat.* 1627.

4. *Ant. Poſſevini Apparatus ad Studia Scripturæ, Theologiæ Scholaſticæ & practicæ, &c. Ferrariæ* 1609. Quarto.

5. *Ejuſdem Bibliotheca Selecta, & dictæ Bibliothecæ, lib.* 2. *&* 3. *Colon. Agrip.* 1607. Fol. there are many ſuch more:

Biblio-

Bibliotheca Studioſi Theol. per Gilb. Voetium, Ultrajecti 1651. *lib.2. ſect. 2ª. pag.*481. *De Apparatu Theologico, Hen. Hottingeri Clavis Scripturæ, ſeu Theſaurus Philologicus, Tiguri* 1649. in Quarto.

Seeing there are many Controverſies concerning the *Canon* of *Scripture*, ſome Books being *Canonical* to ſome, which to others are *Apocryphal*; it will be convenient to conſult ſome who have writ *ex profeſſo* of that Subject: Amongſt others, theſe that follow, *De Canone Scripturæ.*

1. *Joh. Rainolds, de lib. Apocryphis, Tom.*1,2. *ſunt quatuor, Oppenheim* 1611. there are many Controverſies learnedly diſcuſs'd *(obiter)* in thoſe two Volumes, beſides thoſe about the *Canon:*

2. The Scholaſtical Hiſtory of the Canon of Scripture, by Dr. *Coſins*, late Biſhop of *Durham, London* 1657.

3. *Hen. Lemmichii Vindicatio Lib. Apocryph.*1638. Octavo.

4. *Conſulendi ſunt (cum opus fuerit) Scriptores Eriſtici (Pontificii & Reformati) qui Controverſiam de Canone Bib. tractant, quales ſunt Chemnitius in exam. Concilii Trident. Dan. Chamier. (Panſtrat. Cath. Tom.* 10.) *Andr. Rivetus (Catholici Orthodoxi) Tom.*1. *Tract.* 1. *Eraſ. Brochman. univerſæ Theol. Syſtem. Tom.* 1. *de Sacra Script. Bellarm. Tom.* 1. *Controv.*1. *de Verbo Dei, G. Ameſius contra Bellarminum. Vet. Erbormannus Jeſuita in ſua pro Bellarm. Replica. contra Ameſium, Herbipoli* 1661.

5. It will be convenient alſo to conſult, what the Ancient Fathers, and Canons of Council determine concerning the Canon of Scripture; as, that I may name ſome,

1. Ca-

1. *Canon Apoſtol.* 85. *apud Balſamonem pag.* 278. *apud Zonaram, eſt Canon* 84. *pag.* 42. *Dionyſius exiguus, antiquiſſimus Canonum Collector, Apoſtolorum Canones tantum habet, ſpurius ideo eſt hic Canon* 85. *vet.* 84. *&c.*

2. *Canon Concil. Laodiceni* 59. *apud Juſtellum, in Cod. can. Eccl. Univer. can.* 163. *ſeu ult.*

3. *Canon* 47. *Concilii Carthag.* 3. *apud Joverium, Conc. part.* 2. *p.* 19. *col.* 2[a], *& in Conciliis per Labbe, Paris* 1671. *Tom.* 2. *pag.* 1177. But this Canon is (a) Spurious, as might evidently be prov'd, if need require.

4. *Athanaſius in Synopſi, Tom.* 2, *pag.* 55. *Gr. Lat.* he reckons the Books of Scripture as we do.

5. (b) *Nicephorus* Patriarch of *Conſtantinople,* his Catalogue of Canonical Books, *apud Euſebium Chronologic. pag.* 312. *Gr. Editionis Amſtel.* 1658.

6. (c) *Hieronymi Prefatio* 106. *quæ eſt in lib. Regum, Tom.* 3, *pag.* 682, 689. *ubi libros vet. Teſtamenti, eodem plane modo quo Eccleſia* Anglicana *enumerat, & tum addit*——Quicquid extra hos eſt inter Apocrypha reponendum.

7. *Ruffinus in Symbolum Apoſtolorum, inter Opera Cypriani per Pamelium, pag.* 552, 553. *per Goulartium, pag.* 575. where he has a Catalogue of Canonical Books of both *Teſtaments,* the very ſame with Ours of the Church of *England.*

(a) *Vide Joh. Rainoldi Theſes, pag.* 90. Dr. *Coſin's* Scholaſtical Hiſtory of the Canon of Scripture, p 111, 112, 113. (b) *Vide Hiſt. Eccleſiaſt. Anaſtaſii Biblioth. pag.* 189. *Paris* 1649. *& Pet. Pithæi Opera, Paris pag.* 14, 15. (c) *Vide eandem Hieron. Præfat.* 115. *in Proverbia, Tom.* 3. *pag.* 692. *Edit. M. Victor.*

8. *Epi-*

8. *Epiphanius de Ponderibus & Menſuris, §.* 4, 5. *Tom.* 2, *pag.* 161.

9. *Nazianzenus carm.* 33. *operum Tom.* 2. *pag.* 98. *utriuſque Teſtamenti libros (niſi quod* (a) Apocalypſis *deſideratur) eoſdem plane, quos* Eccleſia Anglicana, *agnoſcit,* (εἰπὶ δὲ τυτῶν ἐκτὸς οὐκ ἐν γνώσις.)

Euſebius (out of *Origen)* reckons the Canonical Books as we do; only he (neither the *Proteſtants* nor *Papiſts* do) reckons an Epiſtle of *Jeremy's*, with his Propheſie and Lamentations, Eccleſ. Hiſtory, *lib.* 6. *cap.* 25. *pag.* 225. *Edit. Valeſii. Vide etiam Cyrillum Catecheſ. Myſtog.* 4. *pag.* 36, 37. *& Nicephorum Hiſt. Eccleſ. lib.* 2. *cap.* 46. *pag.* 216, 217.

De Patribus & eorum Sæculo Scriptis.

For the Fathers and Eccleſiaſtical Writers, it will be convenient to know who they were, when they lived, and what they writ: And for this, ſuch Books and Tracts as theſe may be conſulted.

1. *Nomenclator præcipuorum jam inde a Chriſto nato Eccleſiæ Doctorum, Scriptorum, Profeſſorum, Epiſcoporum, Teſtium Veritatis, Scholaſticorum, Conciliorum, Hæreticorum, Imperatorum, Pontificum Rom. &c. per Hen. Ozæum, Hanoviæ* 1619. He (in an Alphabetical order) only ſets down the Age, or Year they flouriſh'd in.

2. *Hieronymus de Illuſtribus Eccl. Scriptoribus: Extat operam Sancti Hieronymi, per M. Victorium Tom.* 1. *pag.* 263. *Gr. Lat. ubi Sophronius dicitur Verſionis Gr. Author, cum tamen inepta eſt Verſio, &* (b) *Sophronio indigna. Prodiit Hieronymus de Script Illuſtr. (una*

(a) *Amphilochius Iconienſis in Jambis (in reliquis cum Nazianzeno conſentiens)* Apocalypſin *etiam habet. In Bibliotheca Patrum per Marg.* De la Bigne, *Par.* 1589. *Tom.* 8. *pag.* 666.
(b) *Vide Iſa. Voſſium in Notis ad Ignatium, pag.* 257, 258.

cum Gennadio Maſſilienſi de Illuſtr. Eccleſ. Doctoribus) Helmeſt. 1611. *Prodiit poſtea (cum aliis)* 1639. *quod ex ſequente Aub. Miræi opere conſtet.*

3. *Bibliotheca Eccleſiaſtica, ſeu Nomenclatores ſeptem Veteres, Hieronymus, Gennadius, Ildefonſus, Sigebertus, per Aubertum Miræum, cum ejus Scholiis & Auctariis, Antverp.* 1639. *Fol. Sed hi Authores à Miræo editi caute ſunt legendi; Miræus enim non uno loco Romæ potius, quam veritati favet.*

4. *Illuſtrium Eccl. Orientalis Scriptorum, qui ſecundo ſæculo floruerunt vitæ & monumenta; Authore Pet. Halloix, Duaci* 1636. *habet etiam Pontifices, Imperatores, Perſecutiones, & Concilia iſtius ſæculi, &c. Fol.*

5. *Scriptorum Eccleſiaſt. Abacus Chronologicus (Vet. & Nov. Teſt.) a Moſe ad Annum Chriſti* 1589. *Authore Phil. Labbe, Paris* 1658.

6. *Tabulæ Eccleſiaſticæ, quibus Scriptores Eccleſiaſtici, eorumque Patria, Ætas, Ordo, & Obitus, exhibentur, a Chriſto nato ad Annum* 1517. *Lond.* 1674.

7. *Phil. Labbe de Scriptoribus Eccleſiaſticis, &c. in* 2. *Tom.* 8°. *Paris* 1660. *in calce Tom.* 1. *Tractatus Jo. Papiſſæ Cænotaphium everſum.*

8. *Joh. Tritthemius de Scriptoribus Eccleſiaſticis, cum Appendicibus duobus, Paris* 1546.

There are many ſuch as theſe, who have given an account of the Time wherein they liv'd, and the Writings of the Fathers, and Eccleſiaſtical Writers, and upon occaſion may alſo be conſulted.

De Scriptis Patrum Genuinis, Spuriis.

But becauſe there are (in the Works of the Ancient Fathers, and Eccleſiaſtical Writers) many *Apocryphal* and Spurious Books, and Tracts, which are indeed none of theirs, whoſe Name they bear, it will be neceſſary for a *Divine* to know, and have ſome of thoſe Authors, who have writ *Critica Sacra*, and

and Cenſures of Books, diſcovering the Fraud or Ignorance of thoſe who have publiſh'd Erroneous and Heretical Books, under *Catholick* Names; amongſt others, ſuch as theſe may be conſulted:

1. *Photii Bibliotheca* by *Shottus*, 1611. Folio.

2. *Hierom de Scriptoribus Eccleſ.* of the Edition of *Paris* 1630. or rather of *Philip Labbe*'s Edition, with his Additions, in 2 Volumes, *Paris* 1660.

3. *Cenſura quorundam Scriptorum, quæ ſub nominibus Sanctorum & Veterum Authorum, a Pontificiis citari ſolent, &c. per Rob. Cocum*, in Quarto *Lond.* 1623.

4. A Treatiſe of the Corruption of the Fathers, by Dr. *James*, Quarto, *Lond.* 1612.

5. *Andr. Riveti Crit. Sac. libri quatuor*, in Octavo, *cum Tractat. de Authoritate Patrum, Errorum cauſis, & Nothorum Notis, Genevæ* 1626.

6. *Abrahami Sculteti, Syntagma Medullæ Theologiæ Patrum*, in Quarto, *Francof.* 1634. he gives an Account of almoſt forty very ancient Writers, of their Genuine Works, of their Suppoſitions, of their Errors, of their Conſent with *Proteſtants*, (and the Particulars wherein) and an *Analyſis* of all their Genuine Writings.

7. *Joh. Dallæus de Pſeudepigraphis Apoſtolicis, Harderb.* 1653.

8. *Davidis Blondelli, Pſeudo-Iſiodorus & Turrianus Vapul.* in Quarto, Edit. 1628. *veterum Roman. Pontificum (à Clemente X. ad Siriſium, i. e. An. 383.) Epiſtolas decretales ab Iſiodoro Mercatore ſuppoſitas, & a Joh.* (a) *Boſco editas, ac tandem a* (b) *Franciſco Turriano defenſas, ſpurias eſſe demonſtrat Blondellus.*

(a) *Vid. Pet. de Marca, de Primatu Lugdunenſis Eccl. p.* 353.
(b) *Turrianus ad Magdeburgenſes Centuriatores pro Canonibus Apoſtolorum, & Epiſtolis Pontificum, 4to. Col.* 1573.

9. *Bellarmine de Scriptoribus Eccleſiaſt. Sixtus Senenſis in Bibliotheca: Poſſevinus in Apparatu Sacro, &c.* and many other *Popiſh* Authors confeſs and prove many ſuppoſititious Books, printed and publiſh'd with the Genuine Works of the Fathers, and yet very uſually cite thoſe Tracts (when they make for them) againſt *Proteſtants:* In the (a) Edition of *Hierom*'s Works, the whole ninth Tome conſiſts of ſuch Tracts, as are now confeſs'd to be all (b) Spurious. In the 17*th.* Tome of the *Magna Bibliotheca Patrum, Paris* 1654. There is *Index Chronologicus*, and *Index omnium Patrum Alphabeticus*, in which we have many things well, and truly ſaid of the Times, and Writings of the Ancient Fathers.

10. *Vide Gratian. Diſt.* 15, 16. *præcipue can. Sanc. Rom.* 3. where we have a long Catalogue of Authentick and Apocryphal Books, made by Pope *Gelaſius* (and he infallible ſure as any of his Succeſſors) and his Council of 70 Biſhops *An.* 494. (the (c) Canons of that Council we have elſewhere better than in *Gratian.)* In that Canon and Council they call ſome things Canonical and Authentick, which they damn now as Apocryphal (and ſo do we too) and other things they approve, as Authentick, which now neither they nor we approve: *vid. Joh. de Turre Cremata* his 15 and 16 *Can. & Gloſſas*, (eſpecially the late (d) ones) where to reconcile the Contradictions of this Canon and Council to the preſent Opinions of *Rome*, they are glad to ſay, that

(a) *Paris* 1623. *per Mar. Victorium.* (b) *Tom.* 9. *complectens quæ falſo Hieronymo aſcripta. Vid.* the Title-page. (c) *Vide Concil. Tom.* 1. *pag.* 991. *& Concil. per* Labbe, *Paris* 1671. *in* 4 *Toms*, 1259, 1260, 1261. *Surius Concil. Tom.* 2. *pag.* 318. (d) *Editionis Pariſ.* 1612. 1618.

this

this Canon is ſo much (a) corrupted, that they cannot tell which words in it are really the words of *Gelaſius*, and which not.

De Authoritate & Uſu Patrum.

It will be requiſite, for a *Divine*, to conſult ſome Writers about the Authority and Uſe of Fathers, (as to their Works which are confeſs'd to be Genuine) ſuch as theſe;

1. *Dallæus de uſu Patrum, Extat.* 1. *Gallice*, 2. *Latine, per Joh. Mettaienum, Genev.* 1656. *in* 4°.

2. *Tractatus de Patrum, Concil. & Traditionum Authoritate in rebus Fidei, &c. per Emend. K. Vyſalvinum cum Præfat. D. Paræi, Francof.* 1611. *in* 8°.

3. *Tractatus de Patrum Authoritate, &c. (Qui ſint Patres, Quid eorum Authoritas, & ad quid, &c.) per And. Rivetum, præfixus libro ſuo, Quem Criticum Sacrum inſcripſit.*

4. *Vide Gratiani Diſtinctio* 9. *Gloſſam a Tur. Cremata ibidem, & multa de Authoritate Scripturæ, Concil. Patrum, &c.* True it is that the *Socinians* grant the (b) Fathers no Authority at all, and the *Papiſts* (tho' all their Eccleſiaſticks, Secular and Regular, are (c) ſworn never to expound Scripture, but *ſecundum unanimem Patrum conſenſum)* but very little; and (when they make againſt them) none at all: as we

(a) *Toto hoc Canone tot modis diſtant collectiones ab Orig. ut ſatis certo ſtatui, non poſſit quæ vera ſit Gelaſii Lectio. Nota ad verbum mandamus, Can.* 3. *Diſt.* 15. *in utraque Edit. Pariſienſi.* (b) *Totius Mundi (præter Apoſtolos) Authoritas in Religione nulla eſt Smalcius in Refut.* 2. *lib. Smeglecii de Erroribus nov. Arianorum, lib.* 2. 16. 223. 225. *pag.* (c) *In Juramento Profeſſionis Fidei in Concil. Trident. Seſſ.* 24. *de Reformat. in calce cap.* 12. *Edit. Antverp.* 1633.

may

may evidently ſee by (a) *Cajetan*, (b) *Feuardentius*, (c) *Maldonatus*, *&c.* who tell us, it was the Opinion of *Auguſtin* and Pope *Innocent* the I. that it was neceſſary to *Communicate Infants*, and that *Auguſtin* deliver'd this, —— (d) *Non ut opinionem ſuam, ſed ut Fidei & totius Eccleſiæ Dogma:* which Opinion prevail'd in the Church for many Centuries, tho' 'tis now denied.

De Hiſtoricis Eccleſiaſticis.

For the better underſtanding Scripture, and Fathers, the Knowledge of Eccleſiaſtical Hiſtory will be neceſſary: To this end you may conſult ſuch as have writ general Epitomes, and Comprehenſions of Eccleſiaſtical Hiſtories; for inſtance (to omit others)

1. *Timanni Geſſelii Hiſtoria Sacra, ordine Chronologico compendioſe digeſta, à Mundo condito ad annum Chriſti* 1125. *Trajecti ad Rhe.* 1659. 2 *Vol.* in 4°.

2. *Joh. Cluverii Hiſtoriarum totius Mundi Epit. ab origine Mundi ad an. Chriſti* 1633. *Lug. Bat.* 1639. 1 Vol. Quarto.

There are others who have writ Eccleſiaſtical Hiſtory anciently, and more fully, as,

1. *Euſebii Hiſt. Eccl. cum Notis Hen. Valeſii, Paris* 1659.

2. *Socrates & Sozomon, per eundem, Par.* 1668.

3. *Theodor. Evagrii Philoſtorgii, & Theodori Hiſtoria, per eundem, Paris* 1673. Theſe give an Ac-

(a) He allows an Expoſition of Scripture, tho' *contra Torrentem Patrum ad Commentar. in* 1. *cap. Gen.* (b) He ſays, If all were left out of the Fathers, which we now believe not; *Bona pars Scriptor. & Patrum periret. Feuard. in Irenæum, pag.* 494. *ad Lectorem.* (c) *Maldonat. in* 6. *cap. Joh.* §. 111. p. 1487. (d) *Auguſtini & Innocentii Sententia ſexcentos circiter annos viguit in Eccleſia, ibid.* §. 116. *pag.* 1488.

count

count of Church Affairs for almoſt 600 Years: And if *Ruffinus* his 2 Books of Eccleſiaſtical Hiſtory, by *Ben. Laurent. de la Barre, Paris* 1580. and the *Hiſtoria Tripartita*, compos'd by *Caſſiodore*, and publiſh'd by *Ben. Rhenanus, Baſil.* 1528. be added, it may compleat and facilitate the Underſtanding of the foremention'd Hiſtories.

The late Writers of Eccleſiaſtical Hiſtory, which are very full, are ſuch as theſe,

1. *Hiſtoria Eccleſiaſtica per Centuriatores, Magdeburg. Baſil.* 1624. or the Epitome of it in 7 Volumes, in Quarto, by *Lucas Oſiander, Tubing.* 1607.

2. *Annales Eccleſiaſtici Card. Baronii, à nato Chriſto ad annum* 1197. *continuati à Provio ad an.* 1431. *& à Spondano ad an.* 1646. *obſervand. de his Annalibus.* 1. *Quod ex Editionibus omnibus illam Antverpiæ* 1612. *ſolam & correctiſſimam agnoſcit* (a) *Baronius:* There were three or four former Editions.

3. *Rob. Saliani Annales Eccleſiaſtici Vet. Teſt. Tom.* 8. *Col.* 1620. in Fol. *notand. extat Epit. Annal. Card. Baronii, per Lud. Aurel.* 8°. *Monaſt.* 1638. 2 Vol. But before *Baronius*'s Annals be read, it will be uſeful to read the moſt Learned (b) Exercitations of *Cauſabon* upon them, which diſcover the many Errors and Frauds of the Annaliſt. For *Baronius* is very zealous in maintaining the Pope's Prerogative, and

(a) *Bar. in Literis Chriſtoph. Plantino datis, quæ extant in calce Tom.* 1. *&* 10. *Edit. Antverp.* 1612. *monet Lectorem omne illud eſſe Adulterinum & Spurium, quod Editioni dictæ non eſt conſentaneam.* (b) *Contra Cauſab. pro Baronio ſcripſerunt. Herebert. Roſweidus*'s Lex Talionis, in Quarto, *Ant.* 1614. *And. Endemon Johannes* in Quarto, *Colon.* 1617. *Convitiis fortiter, ſed Argumentis frigidè contra Cauſabonum agunt.*

all

all the receiv'd Errors, and ridiculous Superſtitions of that Church: And on the other ſide, the *Centuriators* are (in ſome things) a little too ſtrait-laced; ſo that the Truth (many times) lies between them, that the Reader of their Stories can find it no otherways, but by collection of what they have ſaid, and the grounds why they did ſo.

It is uſeful alſo for to conſult, *Ad. Trebbechorii Exercitationes ad Annales Baronii, ubi deſiit Cauſabonus*, in Quarto Edit. *Kilonii* 1673.

There are two Hiſtorians more, which I wou'd commend, (for underſtanding the ſtate of Religion ſince *Luther*) both Perſons of great Moderation, and Fidelity (tho' of different Religions) and writ what they might, and did know.

1. *Joh. Sleidani Commentarii de ſtatu Religionis ab anno* 1519. *ad an.* 1556.

2. *Thuani Hiſtoria ab an.* 1543. *ad an.* 1607. And to theſe you may add Father *Paul*'s Hiſtory of the Council of *Trent*, all excellent Perſons. *Cedro digna locuti.*

Chronology. It is neceſſary for a *Divine*, in Reading of Eccleſiaſtical Hiſtory, to have ſome skill in Chronology; after a convenient Knowledge of the (*) *Tecknical* part of Chronology: *(de Anno, Menſe, Septimana, &c. de Æris, ſeu Epochis, &c.)* In order to this, He may conſult ſuch as theſe:

(*) *Hac de re vide P. Cruſium de Epochis*, 8°. *Baſil.* 1578. *D. Petavius, in Rationario Temporum*, 2 Vol. Octavo, *Paris* 1636. *Helvicum in Prolegomenis ad ſuam Chronologiam, Oxon.* 1651.

1. *Hel-*

1. *Helvicus*'s Chronology, κατὰ πλάτος, (as they call it,) *Oxon.* 1651. of continual uſe in reading any Hiſtory, Sacred or Civil.

2. *Ja. Uſſerii Armach. Annales, &c. à Mundo condito ad an. Chriſti* 73. 2 Vol. Fol.

3. *Chronicon Cath. Ed. Simſon, Oxon.* 1652. Fol.

4. *Chronicon Charionis, à Melanithone & Peacero auctum & editum, Aureliæ* 1610.

Chronology and *Geography* are juſtly the Eyes of *Hiſtory*, (Sacred or Civil) and therefore ſuch Maps and Books as are uſeful in that kind, may with benefit be (a) conſulted, amongſt others ſuch as theſe: Geography.

1. For Maps. Thoſe publiſh'd by *George Hormius, Accuratiſſima Orbis Antiqui Delineatio, ſive Geographia Vet. Sacra, & Prophana*, Folio, *Amſtel.* 1657. particularly you may conſult thoſe Maps which concern (b) *Paleſtine*, and other places of Scripture, which are mention'd in Eccleſiaſtical Hiſtory.

You may conſult for Books, ſuch as by way of Lexicon, or Dictionary, explain the proper Names of Nations, Provinces, Cities, &c. which are ſpoken of in Scripture, as

1. *Stephanus περὶ πόλεων, Gr. Baſil.* 1568. it is but an Epitome of *Stephanus*, made by *Hermolaus*

(a) *Eraſmus*, when he writ his Annotations on the *Acts of the Apoſtles*, had a Map of the *Roman* Empire always before him; and whilſt he writ of St. *Paul*'s Voyage to *Rome*, and finding all the places (mention'd in the Text) in his Map, he was much pleas'd, and highly commended the Study of *Geography*. (b) *Vid.* the large Map of *Paleſtine* prefix'd to *Euſebius, de locis Hebraicis*; and *Bonfrerius*'s Notes upon it, *pag.* 246. in the Edition of *Euſebius*, mention'd hereafter.

Grammaticus, and dedicated to *Juſtinian* the (*) Emperor.

2. *Fragmentum Stephani de Urbibus, per Tennulium, Amſtel.* 1669. in Quarto.

3. *Euſebius de locis Hebraicis, ſeu Onomaſticon Urbium & locorum S. Scripturæ, &c. a Jac. Bonfrerio, Edit. Paris* 1659. *Gr. Lat. in Fol. Vide Geographiæ Epiſcopalis Breviarium, per Phil. Labbe in Concil. Collectione maxima, Paris* 1671. *Tom.* 16. *p.* 1, 2. *&c.*

4. *Lexic. Geograph. Stephani, per N. Lloydium, Oxon.* 1670. *Folio.*

5. *Abrah. Ortelii Theſaurus Geographicus.*

6. *Lexic. Geographicum Mich. Antonii Baudrand, Paris* 1670. the moſt exact of any.

Such as have not writ by way of *Lexicon*, are theſe; which may alſo be conſulted.

1. *Geographia Sac. Sam. Bocharti, Cadomi* 1646. *Fol.*

2. *Geographia Sacra Caroli à S^to Paulo, Par.* 1641. in Folio; the moſt conſiderable, and of greateſt uſe for underſtanding Eccleſiaſtical Hiſtory.

3. *Notitia Epiſcopatuum Orbis Chriſtiani, per Aub. Miræam*, 8°. *Antverp.* 1613.

4. *Notitia Græcorum Epiſcopatuum, a Jac. Goar. Edit. Paris* 1648. *in calce Codini.*

5. *Notitia Epiſcopatuum totius Orbis MSS. in Archivis Laudanis, f.* 17. *Bib. Bodleiana.*

6. *Notitia utriuſque Imperii, cum Notis Pancirolæ, Genev.* 1623. in Folio.

7. *Notitia Dignitatum Imperii Romani, ex nova Recentione Phil. Labbe, cum plurimis aliis Opuſculis, & Notis, Paris* 1651. He has none of *Pancirola*'s Notes,

(*) *Vid. etiam Genuina Stephani Fragmenta, Gr. Lat. cum Notis Abr. Berkelii.* 8°, *Lugd. Batav.* 1674.

but

but only the Text of the ancient *Notitia*, and that ſomewhat more correct than in the Edition of *Geneva* 1623.

8. *Theatrum Terræ Sanctæ, & Biblicarum Hiſtoriarum, cum Tabulis Geographicis, Authore Chriſtiano Adricomio, Colon. Agrip.* 1590. *Fol.*

9. Ἐξήγησις ὅλου τοῦ κόσμου, *Gr. Lat. cum Notis Gothofredi, Edit.* 1608. in Quarto.

10. *Geographia Vet. & Nov. Teſt. per Cluverium, Amſtel.* 1661. in Quarto.

In the next place, thoſe Authors, which have writ of Councils *(General, Imperial, Patriarchal, &c.)* are to be conſulted: And in the firſt place ſuch as have given a general Account, when, and where, and by whom they were call'd; what, and how they acted, &c. *Councils.*

1. *Synopſis Conciliorum, in qua indicatur, Quale, Ubi, Quando, propter Quod habitum fuit unumquodque Concilium, &c.* there is joyn'd with it *Chronologia Patrum, Pontificum, &c. & Chronologiæ Eccleſiaſticæ continuatio ad an.* 1671. *Op. Douja. Par.* 1671. in 8°.

2. Συνοδικὸν *vetus omnes Synod. tam Orthodox. quam Hereticas brevi Compendio continens, quæ ab Apoſtolorum tempore ad Synodum* 8. *(i.e. ad an.* 869.) *celebratæ ſunt, Gr. & Lat. per Joh. Pappum. Argentorati* 1621. 4°. *cum Notis Joh. Pappi, & concil. omnium Hiſtoricam Synopſin, per P. Labbe, Pariſ.* 1661. 4°.

3. *Synopſis Concilii Hiſtorica, &c. in Collectione Conciliorum maxima, Pariſ.* 1671. *Tom.* 16, *in principio.*

4. *Notitia Concil. Eccleſiæ, &c. per Joh. Caba ſſutium, Lugd.* 1670. *in* 8°.

5. *Solomon Geſnerus, de Conciliis lib. quatuor Witteberg.* 1600. in 2 Vol. in Quarto: The former Authors are *Papiſts*, the laſt a *Proteſtant*, and there-

fore much rather to be credited than the other, who are all (a) ſworn to believe, maintain, and (to the utmoſt of their power) propagate all the *Roman* Doctrines and Practices, or all their receiv'd Doctrine, Diſcipline, Rites, and Ceremonies.

6. *Epitome Conciliorum omnium à Nato Chriſto ad an.* 1619. *Edidit (ac condidit) Dan. Angelocrator, Francof.* 1620. in Quarto: *Angelocrator* was a *Proteſtant*, and an *Anti-Arminian*, as you may perceive in his Epitome, *pag.* 162, 163.

7. *Brevis Hiſtoria omnium Concil. in calce Epitom. omnium Conciliorum, per Greg. de Rives, Lugd.* 1663. *Fol.*

There are ſome Authors, who have given us only the Canons of Councils, and not the Order, and Acts which paſs'd in every Seſſion; amongſt many, theſe which follow:

1. *Codex Canonum Eccl. Dionyſii exiguii (i. e. Ipſo Interprete) floruit circa* (b) *annos* 525, 533, 540. *Edit. à Juſtello, Pariſ.* 1628. *in* 8°. *erat Abbas Roman. & Codicem Canonum Eccleſiæ Univ. primus corrupit, ſiquidem Canones Apoſtolorum,* 50. *Concilii Laodicenſis* XXI. *Concilii Carthag.* 138. *& Epiſtolam Cyrilli, & Concilii Alexandrini addidit.* And he (c) has left out, 1. a great part of the laſt Canon of the Council of

(a) *Vide Juram. Profeſſionis Fidei, in Bulla Pii Papæ IV. in Concil. Trident. Seſs.* 24. *in calce, cap.* 12. *de Reformatione.* (b) *Vide Bellarm. de Script. Eccl. Labbe, in Abaco Scriptorum Eccleſiaſt. Ozaum in Nomenclatore ſupra citatis.* (c) *Vide Codicem Canonum veterem Eccl. Rom. Pariſ.* 1609. 8°. *(antea erat edit. Mogunt.* 1525. *per Joh. Wendelſtinum)* in that Edition all is left out, except the Canons of the Council of *Epheſus*, and ſeveral other things put in, which are not in *Dionyſius exig.*

Lao-

Laodicea, (that is the Catalogue of the Canonical Books) pag. 86. 2. he has left out all the Canons of the Council of *Epheſus*: 3. four Canons of the Council of *Conſtantinople*, pag. 86. 4. The 28th Canon of *Chalcedon*; for theſe Canons, even in the 6 Century were not lik'd at *Rome*.

2. Κανόνες τῶν ἁποστόλων, καὶ τῶν ἁγίων Συνόδων, *Gr.* publiſh'd by *Joh. Tilius*, *Par.* 1540. in 4°. In which the laſt Canon of the Council of *Laodicea*, the Canons of *Conſtantinople*, *Epheſus*, and *Chalcedon* (left out by *Dionyſius exiguus*) are (according to all the *Greek* Copies) faithfully put in. And the Canons of the *Conſtantinopolitan* Council in *Trullo*, 103. and 22 Canons of the ſecond *Nicene* Council put in.

3. *Canones dictos à Joh. Tilio, Gr. ſolum editos*; (*) *Elias Ehingerus edidit eos Gr. & Lat. cum Notis nonnullis, Wittenbergæ* 1614. in Quarto.

4. *Codex Can. Eccleſiæ Univerſæ, Gr. Lat. cum Notis, Edit. Juſtellus, Pariſ.* 1610. This is the true and beſt Edition of that Codex Can. as it is publiſh'd by *Juſtellus*; and is indeed a moſt authentick Book, being it is approv'd and receiv'd by the Univerſal Church, (*Greek* and *Latin*, *Eaſt* and *Weſt*) whence it was call'd *Codex Canonum Eccleſiæ Univerſæ*.

5. *Codex Can. Eccleſiæ Africanæ, Gr. Lat. per Juſtellum, Pariſ.* 1614. 8°. The beſt Edition of thoſe *African* Councils, with *Juſtellus*'s Notes.

6. *Synodorum General. & Provincial. Decreta, & Canones, Scholiis, Notis, & Hiſtoricâ Actorum Diſſertatione illuſtrati, per Chr. Lupum, in* 5 *Tom. in* 4°. *Buxelii* 1673.

(*) The ſame Canons were publiſh'd *Gr. Lat.* by *Andr. Geſner.* An. 1559. in a Book intituled —Θεολόγων διαφόρων Συγγράμματα παλαιὰ καὶ ὀρθόδοξα, Fol.

Next

Next you may conſult ſuch Authors, as have writ *Conciliorum Summas*; and have not only the Canons, but ſeveral Cenſures, Explications and Animadverſions upon them, &c.

1. *Summa omnium Conciliorum per Bar. Caranzam, in* 8°. *Rothomagi* 1633. there is not much credit to be given to this Collection of Canons: For when any thing makes againſt *Rome*, *Caranza* will corrupt the Text; ſo when they are in the Council of *Laodicea* condemn'd,——*Qui* (a) *Angelos colunt*, he reads it——*Qui Angulos colunt*, and that both in the *Lemma* and Canon too. So of Pope *Silveſter* the II. For ——*Is Magus fuiſſe fertur*, he has it,——*Is* (b) *Magnus fuiſſe fertur.*

2. *Summa Concil. omnium per Franciſc. Longum à Cariolano, Antverp.* 1623. *Fol.* A great and confident Paraſite of the Court of *Rome*, *& Pontificiæ Omnipotentiæ vindex acerrimus.*

3. *Summa Concil. omnium per Lud. Baſil.* in two Tomes in Folio, *Paris* 1659. as high, and confident for *Rome* and Hereſie, as the former, but of much more uſe; he has in the beginning of the firſt Tome an erroneous *Apparatus*, *De Triplici* (c) *Verbo Dei.*

4. *Sanctiones Eccleſiaſticæ tam Synodales, quam Pontificiæ in tres partes diſtinctæ:* 1ma *Synodos univerſales*; 2da *Particulares*; 3tia *Pontificum Decreta continet, per Fr. Joverium, Pariſ.* 1555. *Fol.* This (both for Method, a good Index, and the Author's Fidelity) is (by much) the beſt, and of moſt uſe.

(a) *Concil. Laodic. can.* 35. *apud Caranz. pag.* 191. (b) *Ibid. pag.* 788. (c) 1. *Verbo Scripto, Scripturas ſacras intelligit.* 2. *De Verbo Tradito, ſeu Traditionibus.* 3. *De Verbo explicato per Eccleſiam (Romanam intelligit) idque Vol.* 1°. *per Concilium, Vol.* 2°. *per Papam, extra Concilium.*

In

In the next place you may conſult ſuch as have reduc'd the Canons of Councils to Common-places, having made a Catalogue of their ſeveral Heads, and then refer'd to every Head thoſe Canons which concern it.

1. *Epit. Juris Pontificii veteris, per Ant. Auguſtinum, Pariſ.* 1641. Fol. or (if that cannot be had) *Romæ an.* 1614. a very uſeful Book, or rather a Library of the Canon-Law, to thoſe that rightly uſe it.

2. *Epit. Canonum, Conciliorum omnium, per Gr. de Rives, Lugduni* 1663. Folio. He has the Heads for Common-places in an Alphabetical Order, and then refers to each of them, thoſe Canons which concern them: a Book of good uſe.

It will be convenient to have, and (on occaſion to conſult) ſuch Authors as have made more full Collections of the Councils, with the Order and Time of each Seſſion of their Acts, Canons, Epiſtles, &c. ſuch as theſe;

1. *Concil. per Pet. Crabbe*, in 3 Tomes, *Col. Agrip.* 1551. there is a former, and worſe Edition in two Tomes, *Colon.* 1538.

2. *Concil. per Laurent. Surium*, in 4 Tomes, *Col. Agrip.* 1567.

3. *Concil. per Nicolinum*, in 5 Tomes, *Venet.* 1585.

4. *Concil. per Binium*, in 9 Tomes, and X. Vol. *Pariſ.* 1636.

5. *Concil. in Tomis* 37. *Pariſ.* 1644.

6. *Concil. per Labbe & Coſſartium*, Tom. 16. *Paris* 1671.

Now concerning all theſe, it may be obſerv'd;

1. That they are all Popiſh Editions, and have many things to be read with great care and caution:

tion; there are Spurious Canons, and Decretal Epistles of ancient Popes put in, and Genuine Canons left out, or corrupted, or industriously contriv'd Notes to make them look like *Rome*.

2. To fence against these Frauds, you must collate Editions and MS. Copies, and consult those Authors (before-mention'd) which have writ Censures upon the Works of Fathers and Councils.

3. Of all the Editions of Councils, and their Collections, *Peter Crabbe* is most commended for his Fidelity, and (not for none but) less Fraud than those who follow him. All of them generally leave out the 28th Canon of the Council of *Chalcedon:* And those few who have it, rail at it, and always damn it, as got by Fraud, and the Pride of the Patriarch of *Constantinople*.

And every one of them, even *Crabbe*, and *Cossartius*, in their *Concil. Maxim.* (tho' it be (a) extant, and printed before (b) *Luther*) leave out *Concilium Pisanum secundum*, and only name it; and both they and their (c) *Index Expurgatorius* damn it, because it makes against them; tho' it was call'd by the Emperor, King of *France*, and *Cardinals*, and kept only by *Catholicks* (as they call them) and that according to the Constitutions of their own General Councils of *Constance* and *Basil*; and the Council it self (both in the time it sate, and after) call'd —(d) *Sacrum Concilium Pisanum.*

(a) *Concil. hoc Pisanum 2m. Edit. est Paris. ab Hieronymo de Croaria,* 1514. (b) *Hoc est ante an.* 1517. (c) *Index Expurgat. Hisp. Madriti* 1667. *verb. Concil. Pisan. Class.* 3. *& Index Roma* 1664. *pag.* 29. (d) It was call'd 1511. and printed 1514. and the Title prefix'd to it in the printed Copy is this ----*Constitutiones facta in diversis Sessionibus Sacri Generalis Concilii Pisani.*

Of

Of all the forementionʼd Editions, that of *Labbe* and *Coſſartius*, *Paris* 1671. in 17 Volumes, is the moſt comprehenſive, containing above a fourth part more than any other former Edition; by reaſon whereof (as alſo for exact *Indices*, and many things in the *Apparatus* explainʼd) it is of far more general, and beneficial uſe for a *Divine*, than any other Edition.

There are alſo other Editions or Collections of Councils, or their Canons, of great Uſe:

1. *Verſio Vet. Latina Concilii Niceni 2di, per G. Long*, *Col.* 1540. In which, pag. 68. we have theſe Words,—*Poſt Conſecrationem*, *Corpus Domini & Sanguis vocantur*, (he ſpeaks of the *Euchariſtical* Elements) now *Binius* reads it thus ——(a) μετὰ τὸν ἁγιασμὸν, Σῶμα Κυρίου, καὶ αἷμα Χριστοῦ λέγονται, *i. e. Poſt Conſecrationem Corpus propriè & Sanguis Chriſti dicuntur.*

It was (as is evident by the old (b) *Latin* Verſion) αἷμα Κυρίου, and *Binius* makes it Σῶμα Κυρίου.

2. *Concilium Illiberitanum*, *an.* 305. *cum Diſcurſu Apologetico Ferd. de Mendoſa, & Notis Uberioribus Emanuel. Gundiſalvi Tellei*, *Lugd.* 1665. *Fol.*

3. *Concil. Trident. cum Declarationibus Cardinal. Citationibus Sotealli, Remiſſionibus Barboſæ, Additionibus Balthaſeris Andreæ*, *Antverp.* 1633. 8°. It is of all Editions (for there are many) the beſt, and indeed an Authentick Common-place-Book, and a Repertory for all Points of *Popery*.

4. *Concil. Trident. Canones & Decreta, cum aliis in Concilio geſtis*, viz. 1. *cum Principum Literis ad Concilium*: 2. *Legatorum Orationibus ad Synodum habitis*: 3. *Synodi Reſponſis*: 4. *Patrum Orationibus*: 5. *Eo-*

(a) *Binius Concil. Tom.* 5. *p.* 758. *Edit. Par.* 1636. (b) And *Crabbe* uſes that true Verſion, Concil. Tom. 2. p. 568.

rundem Sententiis & Disputationibus, de Rebus gravioribus in Synodo habitis, &c. per Phil. Labbe, Paris. 1667. *Fol.*

5. *Concil. Constantiense & Basiliense, per Zachariam Ferrerium, Mediolani* 1511. six years before *Luther* wrote against *Rome.*

6. *Concil. Constantiense & Pisanum* 2um, *(quod aliàs non extat) editum ab Hieronymo de Croazia, Paris.* 1514. in Octavo. These last Editions of the Councils of *Constance, Basil,* and *Pisa,* are of unquestionable Authority, as writ by *Papists* of those Times, Men of great Note and Learning, and no way infected (as they call it) with *Luther*'s Heresies, seeing they writ before he appear'd against *Rome,* and her *Indulgences,* which he first oppos'd.

And as for particular Editions of some particular Councils, it will be convenient to know some more accurate Collections of the Canons and Decrees of Councils. I shall only name two or three.

1. *Bibliotheca Juris Canonici vet. opera Gul. Voelli D^ris^ Sorbonici, & Hen. Justelli,* (Men of great Learning and Fidelity) *Paris* 1661. in 2 Vol. Folio. In them we have the *Codex Canonum Eccles. Anglicanæ,* (with *Justellus*'s Notes upon both) scarce elsewhere to be had; and many more particulars truly published, according to the Original MSS. *Gr. Lat.* and not (as many are) according to any partial Interest.

2. Συνοδικὸν, *seu Pandect. Can. Apostolorum & Conciliorum ab Ecclesia Græca receptorum, & Epistolarum Canonicarum SS. Patrum, cum Scholiis Balsamonis, Aristeni, Zonaræ, &c. per Gul. Beveregium,* Vol. 2. in Fol. *Oxon.* 1672. of great use for a Comprehensive Knowledge of Ecclesiastical Antiquity.

Other

Other Collections there are of Councils of particular Nations, which are to be known, and (when there is occaſion) conſulted: For Inſtance,

1. For our Nation,—*Spelman*'s Councils, in two Vol. Folio.

2. For *Spain*, *Collectio Conciliorum Hiſpa. per Gar. Loaiſam*, *Madriti* 1593. *Folio.* For tho' they may be in *Labbe*'s *Concil. Maxim.* yet they are not there in ſo good Order, nor ſo eaſy to be made uſe of.

3. For *France*, the Collectors of their Councils are many; to inſtance in ſome,

1. *Concil. Galliæ, per Sirmondum, Tom.* 3. *Fol.* 1629.
2. *Concilia Galliæ noviſſima, per Lud. Odeſpun, Pariſ.* 1646. *Fol.*
3. *Conciliorum Antiquorum Galliæ Supplementum, Opera & Studio Pet. Delalande, Pariſ.* 1666. *Fol.*
4. *Concil. Galliæ Narbonenſis, Stephanus Balaſius Notis illuſtravit & edidit, Pariſ.* 1668. in 8°.

School-men.

As Controverſies in Religion are now ſtated, it will be neceſſary for a *Divine* to be acquainted with *School-Divinity*: The Fathers of the School-men are *Lombard*, and *Aquinas*.

1. For *Lombard*, the Maſter of the Sentences (as they call him) Biſhop of *Paris*; he flouriſh'd about the Year 1145. as (*) *Bellarmine* (if he ſays true) informs us. It will be convenient to have,

1. His four Books of Sentences, either *Editionis Lovarii* 1568. in Quarto; or (which is much better)

(*) *Bellarm. de Script. Eccleſ. in P. Lombardo.*

Edit. Moguntiæ 1632. in 8°. *Edidit Ant. Democharis, D^r. Sorbon. ſub finem annexi ſunt Articuli erronei (in quibus Magiſter non tenetur) partim Pariſiis olim damnati, partim communiter non probati.*

2. *Lambertus Danæus in* 1^m *Librum Sententiarum, in* 8°. *Genevæ* 1589. He has, 1. *Prolegomena, quibus Scholaſticæ Theologiæ Origo, Progreſſus & Ætates oſtenduntur:* 2. *Commentarius Triplex:* 3. *Elenchus Locorum, Scripturæ & Patrum, quos addendo, detrahendo, vel mutando corrupit* Lombardus: 4. *In calce, Synopſis ſanæ & veteris Doctrinæ de Trinitate.*

3. *Joh. Martinez de Ripalda in lib.* 4. Lombardi: He 1. gives a ſhort *Analyſis* of each Diſtinction: 2. A Liſt of the Queſtions the Schoolmen handle on thoſe Diſtinctions: 3. Under every Queſtion he cites the Schoolmen, who, and where they handle ſuch Queſtions, and ſo refers the Reader to the chief Authors who handle each Queſtion.

4. *Durandus* and *Ariminenſis*; amongſt the more ancient Schoolmen, *Ockam, Scotus, Ant.* 1620. *Ockam* is damn'd in *Indice Expurg. Alexand. Papa VII. Romæ* 1667. And therefore we may be ſure, 'tis ſome great Truth he is guilty of.

For later Commentators on the Sentences, you may conſult *Gabriel Biel* and *Eſtius* (eſpecially *Eſtius*) By comparing the Ancient and Modern Schoolmen, you may ſee that *Popery* does *proficere in pejus*; for the Old ſpeak many things more freely, which (ſince *Luther* and the *Trent Conventicle*) paſs for little better than Hereſie at *Rome*.

For *Aquinas*'s *Summes*, it will be convenient to have,

1. His *Summes, Col. Agrip.* 1562.

2. *Bannes*

2. *Bannes Vaſques, Suarez, &c.* or *Cajetan* (who is the moſt moderate, and comes nearer Truth and Us) and ſuch others, (for there are many) and Catalogues of them may be (a) conſulted. *Aquinas*'s *Summes* are the moſt conſiderable of his Works; and the impious Picture before them tells us, it had the expreſs Approbation of our Bleſſed (b) Saviour, ——*Bene ſcripſiſti de me, Thoma.*——

Concerning Schoolmen, and their *Theologia Scholaſtica*, we may further conſider;

1. That our Reformed Writers obſerve three Intervals of time, which they call *Theologiæ Scholaſticæ Ætates.*

1. *Scholaſticorum, & Theologiæ Scholaſticæ ætas prima, ſeu vetus; incepit* (c) *Anno* 1020. *Lanfranco Papienſi Scholaſticorum iſtius ætatis Principe, & duravit ad An.* 1220. In this Interval *Lanfranc* and his followers undertook the Juſtification of *Rome*, and all her Errors and Superſtitions, particularly *Tranſubſtantiation*, which then began to be hatch'd, and was fully defin'd in the (d) *Lateran* Council. 1ſt To effect this, they equal the Fathers to Scripture: (finding ſomething in them) but nothing in this for their purpoſe: 2ly They make much uſe of *Ariſtotle*'s Philoſophy, *& Ariſtotelem in Sacræ Theologiæ Templi & Sacrarii limen introducunt:* 3ly Decretal Conſtitutions of Popes, and all the receiv'd Doctrines and

(a) *Vid. Catalog. Scriptor. in Summam* Aquinatis *in calce.* (b) *Ita* Chriſtus *in Cruce pendens* Aquinatem *alloquitur, in Iconiſmo Summæ ejus præfixo, Edit. Duaci* 1614. (c) *Vid. Lamb. Danæum in Lib.* 1. *Sent.* P. Lombardi *Prolegom. c.* 2. (d) *Concil.* Later. *ſub* Innoc. *Papa III. An.* 1215.

Rites

Rites of *Rome* were Authentick with them; and whatever ſeem'd to contradict them, was deny'd, or conſtru'd to a complying Senſe.

2. *Scholaſtica Media ab Alberto Magno (ejus Principe) an.* 1220. *ad Durandum an.* 1330. *In hoc Intervallo Ariſtoteles in ipſa adyto Sacrarii Theologiæ introductus, & Scripta ejus demonſtratione miti cenſentur; quæ autem Verbum Dei docet credulitate & opinione, probabili teneri; quod etiam expreſſe & publice* (a) *fatentur, & aſſerunt eorum Doctiſſimi: hac ætate Quæſtiones curioſas impias,* (b) *Blaſphemas temere proponunt Scholaſtici, & impie diſcutiunt, & ex principiis Philoſophiæ Peripateticæ, potius quam Scripturæ ſtatuunt definiuntque.*

3. *Scholaſtica tertia, ultima & peſſima, ab an.* 1330. *ad an.* 1517. *Hæc Ætas* (ſays my Author) *longe impudentiſſima, nam quæ modeſtia in veteri & media Scholaſtica adhuc manſerat (ne temere de quibuſdam Ritibus & Quæſtionibus adhuc dubiis affirmaretur) iſta ætate periit. Utrum Papa ſit ſimplex Homo, an quaſi* (c) *Deus? an participet utramque naturam cum Chriſto? an poteſtas ejus ſit ſupra Concilium? an Mariæ Conceptio erat immaculata? An Calix ſit Laicis negandus? Hæc & ſimilia, ſub deliberatione quâdam poſitâ quæſivit Scholaſtica prior, ſed hæc ultima decrevit.*

If you deſire a fuller Account of the Schoolmen, and their *Theologia Scholaſtica*, of the Original and Progreſs of it, and the Approbation and Incouragement

(a) *Gul. Ockamus in Centilogico ſapiuſculè.* (b) *Vid. Lamb. Danæum loco citato, ubi earum Aliquas (plurima enim ſunt) brevi Catalogo Lectori exhibet.* (c) Hence that Blaſphemous piece of *Poetry*, ——*Papa ſtupor Mundi, Qui maxima rerum; nec Deus es, nec Homo, quaſi neuter es inter utrumque. Vide Gloſſam verb. Papa in Proœmio* Clementinarum.

Rome

Rome gave it (the main Buſineſs and Endeavours of the Schoolmen being to aggrandize and maintain the Pope's Power, and all the receiv'd Doctrines and Rites of that Church, how Erroneous and Superſtitious ſoever) theſe Authors may be conſulted:

1. *Hoſpinian Hiſtoriæ Sacramentariæ, Tom.* 1. *lib.* 4. *cap.* 9. *p.* 401, *&c.*

2. *Lamb. Danæus in Prolegom. ad lib. Senten. Lombardi* 1. *cap.* 1. 2, *&c. fuſi.* 9.

3. *Sixt. Senenſis Bibliothec. Sanctæ, lib.* 3. *pag.* 216. *Edit. Col. Agrip.* 1626.

4. *Poſſevin. Bibliothec. Selectæ, lib.* 3. *c.* 1, 2, *&c.*

The two firſt give a true Account of the Iniquity and Ignorance of thoſe Times, of the Corruption of *Divinity*, Introduction of Errors and Superſtitions, and the Schoolmen's induſtrious and impious Endeavours to vindicate and eſtabliſh what the Pope and his Adherents had as impiouſly introduced: The two laſt, *Senenſis* and *Poſſevine* (being concern'd and engag'd in the ſame cauſe the Schoolmen were) mince the Matter, and conceal the Truth, and tell a confuſed Tale of the Original of *School-Divinity*; and at laſt highly commend it, and its Authors; (even for their (a) Learning, which all know they were never guilty of) and excuſe their bad *Latin* and Barbariſms with a piece of Scripture, miſerably miſapply'd, transferring that of St. (b) *Paul*, to *Peter Lombard* and his Followers. But others, and more ſober *Papiſts*, are of another Opinion, and candidly confeſs that Truth which *Proteſtants* affirm and

(a) *Sixtus Senenſis Bibli. Sanctæ, Lib.* 3. *p.* 217. (b) 1 *Cor.* 11. 6. Tho' I am made rude in Speech, yet not in Knowledge.——

know:

know: I ſhall name one or two, and 1. *Joh. Tritthemius Abbas Spanheimenſis*, ſpeaking of the time of the Emperor *Conrad. Tertius*, 1140, tells us, (a) *Ab hoc tempore Philoſophia ſæcularis Sacram Theologiam ſuâ curioſitate inutili fœdare cepit, &c. Tritthemius* writ and finiſh'd that Work *an. Chriſti* 1494. *Joh. Aventinus*, no *Papiſt*, yet he is commended by Learned *Papiſts*, and *Conradus Adelmannus, Canonici Auguſt.* 2. *Quod legem Hiſtoriæ, veritatem ſcilicet religioſe in ſcribendo obſervavit.* I ſay *Aventine* ſpeaking of *Pet. Lombard* (who was made Biſhop of *Paris* 1159.) writes thus, ——*Eâ* (b) *tempeſtate Petrus Longobardus Lut. Pariſiorum creatur Pontifex, is quidem Theologumenωn.* 4. *Lib. ſcripſit, ſed Sacroſanct. Philoſophiæ veritatem, Fontemque puriſſimum (ſicuti plus millies à Jacobo Fabro, & Jodoco Chichtoveo, Præceptoribus meis*; and they not *Lutherans* or *Calviniſts, accepi atque audivi) cæno Quæſtionum, & rivulis opinionum cōturbavit* [*id quod & uſus rerum magis (niſi cæci ſumus) ſatis ſuperque docet*] *verba hæc lineis incluſa, ex juſſu Inquiſitorum, ex Indicibus Expurgatoriis Hiſpan. Madriti* 1667. *& Luſitan. Olyſipone* 1624. *ſunt delenda: Vide dictos Indices in Joh. Aventino, qui floruit circa an.* 1500.

One thing more may be obſerv'd of the *Schoolmen*, (and of *Popiſh Caſuiſts* and Commentators too, eſpecially thoſe before *Luther*) that when they ſpeak of Moral Duties, and thoſe things which are within the compaſs of Natural Reaſon, to know and judge

(a) *Tritthemius de Scriptor. Eccleſiaſt. in Pet. Dialectico, ſeu Abelardo, pag.* 161. *Edit. Col.* 1546. (b) *Joh. Andr. Quenſtedt, Dialog. de Patrum Illuſtrium Doctrina & Script. Virorum. Joh. Avent. Anal. Boiorum, Lib.* 6. *pag.* 392. *Edit. Baſil* 1580. and again 1615.

of,

of, we ſhall find many things well, and ſome very acutely ſaid: But when they ſpeak of thoſe things, the Knowledge of which depends ſolely on Scripture and Revelation (as of *Faith*, *Repentance*, *Sacraments*, *Juſtification*, *&c.*) their Ignorance of Tongues and Antiquity, and conſequently of the meaning of Scripture being ſo great:(beſides their being inſlav'd to maintain all the Errors and Superſtitions of *Rome*, which at that time were very many) In their Diſcourſes of ſuch ſubjects, 'tis no wonder if their Miſtakes *(ex inſcitiâ aut partium ſtudio)* be many and great.

It is next neceſſary for a *Divine* to have ſome *Caſuiſts*, and to know more, that upon occaſion he may conſult them. Amongſt the *Popiſh* Authors, there are very many; ſo that all Perſons of their Faction may find moſt Caſes, (at leaſt in the general) ſtated and determin'd according to the Principles and Intereſt of their Church; and their Prudence in this is great, was their Cauſe good. *Caſuiſts.*

For *Proteſtants*, there is no part of *Divinity*, which has been (I know not the reaſon) more neglected, very few having writ a juſt and comprehenſive Tract of Caſes of Conſcience: However, it may be uſeful to conſult both *Proteſtants* and *Papiſts*.

1. *Proteſtant Caſuiſts*; and amongſt them

1. Dr. *Sanderſon*, Biſhop of *Lincoln*, his two Tracts or Prelections *De obligatione Conſcientiæ*, and *De Juramento*, are of great uſe and excellence; for in thoſe Prelections he has ſo plainly explain'd, and prov'd many Propoſitions concerning *Oaths and Conſcience* in *Theſi*, and in general, that he who ſeriouſly reads them, and remembers what he reads, may deter- *Proteſtant Caſuiſts.*

mine and resolve many other Cases, which are not mention'd by Dr. *Sanderson.*

2. Consult the five Cases of Conscience determin'd by a late Learned Hand, (that's the ἐπιγραφὴ, *London* 1666. in Octavo) no Name to them, but —*Parentem referunt*, they look so like that good Bishop, that any wou'd suspect (and it is certainly known) those Resolutions are his, and worthy our perusal.

3. *Amesius de Conscientia, &c.* A *Non-conformist*, and therefore *cautè legendus*, as to that particular; but otherwise he writes very rationally, and what he resolves is short, and the Texts he urges very pertinent: So that when he is out, (which is not usual) you lose not much; and when he is right, you have it in a little time.

4. *Fr. Balduinus* (a *Lutheran*) and therefore must be warily read, as to that Point, *De Casibus Conscien. Witterbergæ* 1628.

5. *Casp. Eras. Brochmanni Systema Universæ Theologiæ, in quo singuli Religionis Christianæ Articuli, Controversiæ priscæ & recentes polemicæ expediuntur, & præcipui Conscientiæ Casus è verbo Dei practicè deciduntur*, in 3. Vol. 4°, *Lipsiæ* 1638. there be former, but worse Editions.

Popish Casuists.

Popish Casuists are many, and Voluminous; for *Ant. Dieina* consists of 12 Parts, and 6 or 7 Vol. in Folio; but these that I shall here mention are of greatest Note, and Authority.

1. *Manuale Confessariorum, &c. per Mart. Azpilivetam Navar. Par.* 1620. 8°.

2. *Franc. Toleti Cardinal. de Instructione Sacerdotis, &c. lib.* 8. *Rothomagi* 1630. in Octavo.

3. *Vin-*

3. *Vincent. Filliucii Quæſtiones Morales, &c. Colon. Agrip.* 1629. *Fol.* He writes as fully and learnedly, as any among the *Jeſuites*; of which ſort of Caſuiſts, amongſt thoſe who do not (as ſome do) with ambiguous Words and ſoft Expreſſions, diſguiſe and mollifie their harſh, and horrid Opinions; I ſhall name a few, who write plain *Popery*, and openly endeavour to prove their moſt deſperate Opinions.

1. *Ant. de Eſcobar Theologia Moralis, &c. Lugd.* 1646. 8°. This is a good Edition, but there are two ſomething better after it; one at *Lions*, and another at *Bruſſels* 1651.

2. *Thomæ Tamburini è Societate Jeſu, Explicatio Decalogi, &c. Lugd.* 1659. Fol.

3. And that we may know what his Erroneous Opinions are, and where to be found, we have a Catalogue of no leſs than 103 pernicious Errors found in his Works, and the place where ſignify'd, in a Book with this Title—*Extraict de pluſieurs Erreurs & Maximes pernicieuſes, contenues dans un Volume du Pere* Tambourin *Jeſuite, &c. Imprimé à Lion, en la preſente Annee* 1659. *in Quarto.*

4. If you deſire to ſee more of the *Jeſuites Caſuiſtical Divinity*, you may conſult *Pauli Lymanni Jeſuitæ Theologiam Moralem, Lugduni* 1654. and *Fr: Bordoni propugnaculum opinionis probabilis in concurſu probationis operum Bordoni, Tom.* 6. *Lugd.* 1668. *in Folio.*

5. And Laſtly, *vid. Amadæi Guimenii Opuſculum ſingularia univerſæ ferè Theologiæ Moral. complectens, adverſus quorundam Expoſtulationes contra nonnullas Jeſuitarum Opiniones Morales, Lugd.* 1664. in Quarto. He endeavours to juſtifie all the *Jeſuites* wild and extravagant Opinions, which the *Janſeniſts* charge

them withal in their (a) *Provincial Letters* and the (b) *Jeſuites Morals*, and the (c) *Myſtery of Jeſuitiſm*; and to do this, he ſhews that many Eminent Authors and Writers of the *Roman* Church (before and beſides the *Jeſuites*) maintain'd (with Approbation) the very ſame Opinions, which are charg'd upon the *Jeſuites*. So that this Work of *Guimenius* is a Common-place-Book, wherein we may find all the Impious Opinions of the *Roman* Church, particularly cited by *Guimenius*, and eight or ten more Eminent and approv'd Writers of that Church, who publickly held and defended them.

Summiſts. Beſides *Popiſh Caſuiſts*, they have many Writers, whom they call *Summiſtæ*, who have put all the Heads of *Divinity* in an Alphabetical Order, and then explain each by way of Poſition, Caſe, or Queſtion. There are many ſuch Writings, the more Ancient (before *Luther*, when they writ more ſecure) ſpeak plain *Popery*, the later are more cunning and cautious, yet ſufficiently erroneous; I ſhall name two only:

1. *Summa Univerſæ Theologiæ Rainerii de Piſis, Venet.* 1585. in two Tomes, Quarto.

2. *Summa Eccleſiaſticæ Diſciplinæ, & totius Juris Canonici, aucta & recognita, &c. Lugd.* 1598. *Authore*

(a) *Vid. Lud. Montalii Literas Provinc. de Morali & Politicâ Jeſuitarum Diſciplinâ, Col.* 1665. *in* 8°. (b) *Vid.* The *Jeſuits Morals*, collected by a Doctor of *Sorbon*, *Lond.* 1670. in Folio. (c) In 4 or 5 Vol. in 8°. *Notand.* that there is *Decretum conditum in Congregatione Generali Romanæ & univerſalis Inquiſitionis, &c. Dat. Romæ,* 1. *Auguſti* 1641. *in quo omnia edita & edenda, tàm contra quàm pro Janſenio prohibentur, ne quis legat, retineat, &c.* And yet ever ſince they write, read, and maintain ſuch Books amongſt them.

P.

P. Creſpetio; the moſt uſeful amongſt them, if I miſtake not, under every Head, he cites paſſages out of the *Fathers, Councils, Hiſtorians, Schoolmen, &c.* And any thing which he thinks makes for the *Catholick* Cauſe.

Of this ſort of Writers (or *Caſuiſts)* are *Antonius Archiepiſc. Florentinus, Card. Cajetan, Turre-Cremata,* (in his *Summa de Eccleſia)* a Book (by reaſon of the Cardinal's Authority) conſiderable; as alſo (which occurs in the end of his *Summa)* for his *Apparatus ſuper* (†) *Decreto Vorionis Græcorum in Concil. Florentino ab Eugenio Papâ IV. promulgato. Auguſt. de Ancona,* and a Rabble of ſuch *Romiſh Janizaries,* the Pope's *Pretorian Band, Capitolii Cuſtodes, & Pontificiæ Omnipotentiæ jurati Vindices.*

Writers of the Doctrine and Diſcipline of the Church.

Seeing every *Divine* of the *Church of England* is bound to ſubſcribe and defend the *Doctrine and Diſcipline of our Church,* againſt all Adverſaries; and none can do that, before they know and underſtand what that Doctrine and Diſcipline is, and where 'tis authentically treated of, and to be found; *Jewel, Rainolds, Hooker,* * *Laud,* and *Whitaker,* are excellent Authors; but the moſt Authentick are, and to be conſulted,

1. Our XXXIX Articles, compos'd in the Synod at *London* 1552. *i. e. 6to Edvardi VIti*, printed in *Latin, An.* 1553. they were in number 42, they were after (*An.* 1562. *Elizabethæ 5to*) reviſed in the Convocation at *London*, and reduced to 39. and publiſh'd in *Latin* 1563. A Copy of which is in *Bodley*'s Library amongſt *Selden*'s Books, with the Original Subſcriptions of the *Clergy* annex'd to it.

(†) *Extat hoc Decretum Gr. Lat. apud Binium Concil. Tom.* 8. *pag.* 851. *Edit Pariſ.* 1636. (*) A Martyr for our Church.

2. Our

2. Our Book of *Homilies*, compos'd 5 Years before the Articles *An.* 1° *Edvardi VI^ti*, & *Anno* 1547.

3. Our *Liturgy*, which was firſt publiſh'd *An.* 1549. then reviſed by *Cranmer* and *Bucer*, and publiſh'd *An.* 1552. *i. e.* 6to *Edv. VI^ti*. And left (a) eſtabliſh'd at his Death, aboliſh'd by Queen (b) *Mary*, and again eſtabliſh'd by Queen (c) *Elizabeth*, with ſome Alterations, 1558.

4. Our Book of *Ordination*; all theſe are confirm'd by *Parliament* and *Convocation*, the Supreme Power *Eccleſiaſtical* and *Civil*; and therefore whatever theſe four Books contain, relating to the *Doctrine and Diſcipline of the Church of England*, is authentick, and obligatory to the whole Church and Nation, and to all Perſons, whether *Clergy* or *Laity*. This our *Common Lawyers* will admit, but no more; becauſe they wou'd increaſe their own *Civil* Power, and diminiſh the *Eccleſiaſtical*. But we ſay, and can (d) prove, that there are other Books, which (as to the Diſcipline of our Church, and her Eccleſiaſtical Juriſdiction) are, and *de Jure* ſhou'd be, as authentick and obligatory, as the former four already mention'd; that is,

1. Our *Eccleſiaſtical Canons*, made in Convocation in the firſt Year of K. *James* the Firſt, *An.* 1603.

2. The Provincial Conſtitutions, *quas collegit Gul. Linwood, (erat* (e) *Officialis Curiæ de Arcubus, dein Cuſtos Privati Sigilli, demum Meneven. Epiſcopus) & Gloſſis illuſtrare* (f) *incepit An.* 1423. *perfecit* (g) *Gloſſas*

(a) *Vid. Stat* 5. 6. *Edv. VI. cap.* 1. (b) *Stat.* 1. *Mariæ Seſſ.* 2. *cap.* 2. (c) *Vid. Stat.* 1. *Eliz. cap.* 2. (d) *Vid. MS. de Excommunicatione Cancellario miſſum An.* 166. (e) M. Parker *Antiq. Britan. in Gul. Chichley, pag.* 285. (f) *Ita Linwood in Præfatione.* (g) *Vid. Gloſſam ad Conſtitutio: finaliter verbo remotas, p.* 161. *Col.* 3. *Edit. Pariſ.* 1505. *de Hæreticis lib.* 5.

illas

illas 1429. *notand. Conſtitutiones has, cum erant in Synodo Provinciæ Cantuar. conditæ, Provinciam illam ſolum obligaſſe.*

3. *Conſtitutiones Legatinæ* Othonis, *&* Othoboni *(erant Legati Pontificii in Anglia ſub Hen. III.) cum Gloſſis Johan. de Aton, Canonici Lincolnienſis. Notand.* 1. *Quod Gul.* (a) *Linwood citat hunc Johan. de Aton, qui erat Linwoodo antiquior:* 2. *Conſtitutiones has Angliam univerſam obligaſſe, conditæ enim erant in* (b) *Conciliis, ubi aderant utriuſque Provinciæ Epiſcopi, Pontificio Legato Preſide.*

Now all theſe Canons, and Conſtitutions *(Provincial* and *Legantine,* and indeed the whole *Canon-Law)* are ſtill in uſe, in all our Eccleſiaſtical Courts, and Obligatory, ſo far as they are not contrary or inconſiſtent with, 1. *The Law of GOD:* 2. *The Law of the Land, or the Prerogative Royal:* as may (and evidently does) appear by many (c) Statutes not yet Repeal'd.

The next Inquiry will be, How a *Divine* may come to know the true Meaning of thoſe Writings, which authentickly contain *Our Doctrine and Diſcipline,* and the Reaſon of both?

In anſwer to this *Query* (with Submiſſion to better Judgments) there can be no better way to know the true Meaning of our *Articles, Canons,* and *Conſtitutions,* than by a diligent and intelligent reading the Works of thoſe Excellent Perſons, who contriv'd thoſe Authentick Writings, *(ejuſdem enim eſt*

(a) *In Gloſſa §. Et quia verbo aſſerunt & locato & conducto.*
(b) *Vide M. Pariſienſem ad An.* 1237. *in Hen.* 3. *pag.* 446, 447.
(c) *Vide Stat.* 28. *Hen.* 8. *cap.* 19. *§. ult.* which is confirm'd 1. *Eliz. cap.* 1. *Vide etiam* 27. *Hen.* 8. *cap.* 15. *&* 35. *Hen.* 8. *cap.* 16.

expo-

exponere, cujus eſt componere) and have ever ſince ſucceſſively defended them againſt all the Adverſaries of *Our Church (Pope, Presbyter,* and *Fanatick)* and that with Victory; I mean ſuch as *Cranmer,* (a) *Bucer,* (b) *Peter Martyr, Jewel, Rainolds, Whitgift, Bancroft, Hooker, Joh. White, Dav'nant, Abbot, Crakanthorp, Field, Laud, Chillingworth,* &c. and ſuch others. As for ſome later Writers *(Scriblers* rather) they have endeavour'd by the many *Apocryphal Pamplets,* which they have of late Years publiſh'd, to confute the eſtabliſh'd and known Doctrine of *Our Church,* and all *Reform'd Churches* in *Europe,* and maintain Poſitions, which are evidently *Socinian, Popiſh,* or *Pelagian*; and we have too much ground to wonder why ſuch as are in Authority, do give an *Imprimatur* to ſuch peſtilent *Hereſies,* which they are bound (by Law and Conſcience) to condemn.

How to know the Errors and Opinions of the Enemies of our Church.

Now as it concerns a *Divine* to know the *Doctrine* and *Diſcipline* of the *Church of England,* &c. ſo he ought to know what are thoſe erroneous Opinions which our Enemies and the Church's hold: for no one can confute what he does not know. To write againſt *Rome* or *Geneva,* and upbraid them for Doctines they do not hold, is a *Calumny*; all that *Bellarmine, Lombard, Vaſquez,* or *Cajetan* hold, (who were Great, but Private Men) is not preſently to be charg'd upon the *Roman* Church, but ſuch things as ſhe (by publick Authority) owns in her Authentick Conſtitutions, or Sacred and approv'd Offices: As for *Popiſh* Errors, they are either *Fidei aut Facti,*

(a) *Buceri Scripta Anglicana præcipuè Baſil.* 1577. *vel Argentorati.* He was *Regius* Profeſſor of *Theology* at *Cambridge.* (b) He was *Regius Profeſſor* at *Oxon.*

in

in credendis aut agendis, ſuch as concern their *Doctrine* and *Diſcipline*.

1. For their *Credenda*, and Errors in Doctrine, (and many in Diſcipline too) they have authentically declared, and we may find them,

1. In their *Trent* (*) *Council*; the Beſt Edition is that at *Antverp* 1633. in Octavo, (of which before) *pag.* 18. §. 3.

2. In the *Catechiſm. Trident. (ſeu Roman.) ex Decreto Concil. Trident. juſſu Pii Papæ Quinti*; there are many Editions of it, but the beſt and moſt uſeful, is that of *Paris* 1635. in Octavo.

3. In their *Pope's Bulls*; many Collections of them there are: As for Inſtance, 1, *Eclog. Bullarum Pii IV, Pii V, Gregorii XIII. Lugd.* 1582. in 8°. *Item.* 2, *Literæ Apoſtolicæ, &c. De Officio Inquiſitionis, cum Superiorum Approbatione, Romæ* 1579. *Fol. Extant hæ Literæ cum aliarum Auctario, in calce Directorii Inquiſitionis, per Nicol. Eimericum, Venet.* 1607. 3, *Nova Compilatio Privilegiorum Apoſtolicorum Regularium, Mendicantium, &c. per Iman. Roclerium, Turnoni* 1609. *Fol.* In which Collection we have the *Bulls* of about 44 Po[illegible]: 4, *Bullarium Romanum Noeiſſi, à Leone Magno [illegible]rbanum Octavum, Tomis* 4. *in Fol. Romæ*

(*) [illegible]lo in all thoſe Councils they call *Oecumenical*, and approve, (tho' we do not) as the Second *Nicene* Council; and about 13 more, which came after it: whatever Errors be in any of theſe, they do (and muſt) own; for ſeeing they do approve thoſe Councils, they muſt approve their Poſitions and Decrees: We have a Catalogue of what Councils (*General* and *Provincial*) the Church of *Rome* acknowledges, prefix'd to the *Corpus Juris Canonici*, *Paris* 1618. Fol. and to the laſt Edition of that Law, *Lugd.* 1661. in Quarto.

1638. *Edidit Mar. Cherubinus, extat Editio hujus Bullarii alia posterior, & (additis Urbani Octavi, & Innocentii Decimi Constitutionibus) auctior, Lugd. sumptibus Phil. Borde, &c.* This last Edition is best: 1. Because it contains more *Bulls:* 2, Because I find many things in this last Edition of *Lyons*, which (being damn'd by the *Inquisitors)* are to be (†) expunged, and the Edition prohibited, till they be so.

4. In their *Canon-Law*, (of which I shall hereafter write something) all these are of Publick Authority, receiv'd with Approbation of their *Popes* and *Church.*

For the *Popish Agenda*, Matters of Fact and Discipline, their *Sacred* and *Civil Rites*, and *Ceremonies*, we have them authentically set down in these Books:

1. *In Missali Roma.* There are very many Editions of it, and much differing one from another, as is evident, and may appear by comparing the MSS. (of which there are many in *Bodley*'s Library, and some in my own) with the printed Copies; the first and more ancient with those that follow. Besides the *Roman Missal* (which never was [illegible]se in *England* in any Age) there are many [illegible] proper for other Countries and Places: So we [illegible] *England*, 1, *Missale secund. usum Hereford.* 2, *secund. usum Sarum:* 3, *secund. usum Yorke:* 4, *secundum usum Evesham:* 5, *Lincoln:* 6, *Bangor, &c.*

2. *Breviarium Roman.* there be many, and differing Editions of this, and *Breviaries* of other

(†) *Vid. Indicem Prohib. jussu Alexandri VII. Romæ* 1664. *Edit. pag.* 19. *verbo, Magnum Bullarium & Decretum Inquisitorum, ibid. pag.* 371.

Churches,

Churches, as well as *Rome:* The *Breviary* of *Sarum* (ſo famous in *England*) they call'd it *Portiforium, &c.*

3. *Pontificale Romanum,* containing their Offices for *Ordination, Confirmation, Conſecration of Churches, &c.* and other things particular to the Biſhop.

4. *Rituale Romanum, continet Ritus in Adminiſtratione Sacramentorum uſitatos,* viz. *Baptiſmi, Euchariſtiæ, Pœnitentiæ, Matrimonii, Unctionis Extremæ, quorum Adminiſtratio ad Parochos ſpectat, &c.*

5. *Sacrarum Ceremoniarum, ſeu Rituum Eccleſiaſticorum S. Roma. Eccleſiæ Libri tres, Romæ* 1560. *Folio:* there are many more Editions of it, at *Venice* 1506. at *Colon.* 1572. and there again 1574, in Octavo. Whoever deſires to be inform'd, and convinc'd of the many Ridiculous (as well as Impious) *Roman* Superſtitions, and the prodigious *Papal* Pride, let him get that Book.

6. *Proceſſionale, Graduale, Paris* 1668. *Fol. Officium B. Mariæ Manuale, ſecundum uſum Sarum, Horæ B. Virginis, &c.* And (to omit the reſt) *Pſalterium B. Mariæ, per Bonaventuram* (ſo they call it) and 'tis printed amongſt his Works; it is the *moſt Blaſphemous and Impious piece of Superſtition and Idolatry* that ever ſaw the Sun: For whatever in *David*'s Pſalms is ſpoken of *GOD*, or our B. *Saviour*, is in that Pſalter attributed to the Virgin *Mary*; and yet (*) *Poſſevine* has the Impudence to write—*Pſalterium Divi Bonaventuræ laudibus Beatiſſimæ Virginis ſumma Pietate (Impietate potius in Deum Blaſphemâ & Idololatrica) accommodatum.*

(*) *Poſſevine in Apparatu Sacro, verbo Roſſarium (mihi) pag.* 357.

All the fore-mention'd *Councils*, *Canons*, and *Sacred Offices*, have been receiv'd, and publickly approv'd by the Church of *Rome*, and ſo what Errors or Superſtitions ſoever occur in them, may be juſtly charg'd upon the *Roman* Church, and they are reſponſable for them; but not ſo for the Writings of Particular and private Men, altho' otherwiſe (for Place and Learning) of greateſt Eminence in their Church.

Writers of Controverſies.

It is neceſſary to underſtand the *Popiſh* Controverſies; Books of this kind are very many, to read them all, is not *opus unius hominis, aut ætatis*; I ſhall name ſome few of the beſt, which will furniſh an Intelligent Reader with a convenient Knowledge of thoſe things that are controverted.

1. Dr. *Crackanthorp contra Archiepiſc. Spalatenſem*, 4°. *London* 1625. It gives the ſhorteſt and beſt Account of moſt *Popiſh* Controverſies.

2. *Gul. Ameſii Bellarminus enervatus:* I noted to you before, that he was a *Non-conformiſt*, but he has very diſtinctly expos'd *Rome*, and *Bellarmine*'s Pretences, and given a Clear, Short, and Rational Anſwer to them. *Vitus Erbermannus*, a *Jeſuite*, and Publick Profeſſor at *Mentz*, has publiſhed (an impertinent thing he miſcalls) an Anſwer to *Ameſius*, printed at *Herbipolis* 1661. in 2 Vol. in Octavo. But —*Omnia cum fecit Thaida, Thais olet*; his pretended Reply is inconſiſtent and irrational.

3. *Andr. Riveti Catholicus orthodoxus, &c.* It is extant in his Works, *Roterodami* 1652. In *French*, *Saumur* 1616. *Lat.* 2. Tomes 4.°. *Lugd. Bat* 1630. he very fully handles almoſt all *Popiſh* controverſies.

4. *Chamierus contractus, ſeu Panſtratiæ Catholicæ Dan. Chamieri Epitome, per Fred. Spanhemium*, one Vol.

Vol. Fol. *Genevæ* 1645. This is more full and large than the former, and may ſupply their Brevity and Omiſſions.

5. If you deſire (upon occaſion) further Satisfaction in any Queſtion, our own Great and Learned Men, *Jewel*, *Rainolds*, *John White*, *Whitaker*, *Laud*, *Chillingworth*, and others already mention'd, may be conſulted; for none have oppos'd *Rome*, and defended the Reformation with more Learning and Succeſs. To theſe may be added, ſuch as have *(ex profeſſo)* examin'd and confuted the Council of *Trent*; as for Inſtance,

1. *Chemnicii Examen Concil. Trident. Francofurti* 1578.

2. *Examen Concilii Trident. per Innocentium Gentilletum, Genevæ* 1586. Octavo.

3. *Anatome Concilii Trident. Hiſtoric. Theolog. cum Hiſtoria Concil. Trident. per Thuanum, & vindiciis pro P. Suavo Polano, contra Scipionem Henricum, per Jo. Hen. Heideggerum, 2 Tomis*, in Octavo, *Tiguri* 1672. more ſuch Writers there are, but one *(Chemnitius)* is beſt, or all of theſe will be ſufficient.

Epitomizers of Controverſies.

There are ſome who have writ *Enchiridia Controverſiarum*; ſuch as theſe may be conſulted,

1. *Manuale Controverſiarum, per Martinum Becanum, Herbipoli* 1623.

2. Or if that be too large a Work, we may get his *Enchiridion Manual. Controverſiarum hujus Temporis, Duaci* 1631. He gives alſo an Account of the *Lutheran* Controverſies, and of the *Calviniſts*, and of the *Anabaptiſts*, *&c.*

3. *Enchiridion Controverſiarum, per Fr. Coſterum, Jeſuitam, Col. Agrip.* 1587. *& poſtea Turnoni* 1591.

4. *Con-*

4. *Controverſiæ Generales Fidei, contra Infideles omnes,* (he puts all *Proteſtants* in that Catalogue) Octavo, *Paris* 1660.

Interpreters of the more difficult Texts of S. Scripture.

And becauſe in all Controverſies about Religion, *Scripture* is urged on all ſides, and ſome things are *hard to be underſtood*; it will be convenient to conſult ſuch Authors as have writ *Explicationes & Conciliationes Locorum difficilium.*

1. *Fred. Spanhemii Dubia Evangelica, Tom.* 3. in Quarto: the firſt Tome was printed at *Geneva* 1634. the ſecond and third Tomes 1639.

2. *Gul. Eſtius in loca Scripturæ difficiliora, Folio, Duaci* 1629. a Learned Writer, who explains many places very well; but being ſworn (as all their *Eccleſiaſticks* are) to maintain all the receiv'd *Doctrine, Diſcipline, and Rites* of the Church of *Rome,* τῇ ὑποθέσει δουλεύων, he does explain Places ſo, as may make moſt (not for Truth, but) for the Intereſt of the Church of *Rome.*

3. *Symphonia Prophetarum & Apoſtolorum, &c. à Joh. Schorpio,* 4°. *Genev.* 1625.

4. Ἀντιλογίαι, *ſeu Contradictiones apparentes S. Scripturæ, &c. Ven.* 1645. 12°.

5. *Vindicatio Locorum præcipuorum Vet. Teſt. à corruptelis Pontificiorum (præcipue Bellarmini) Calviniſtarum* (he was a Learned Man, and a *Lutheran*) *Photinianorum, &c.* in Octavo, *Giſſæ* 1620. *per C. Helvicum.*

6. *Conciliationes locorum S. Scripturæ, in ſpecie pugnantium ex libris Auguſtini, per Ludovic. Rabum,* 4°. *Noribergæ* 1561.

7. *Harmonia totius Scripturæ, ſeu Conciliatio locorum Script. &c. per Mich. Waltheum,* 8°. *Argent.* 1621. a *Lutheran.*

8. *Con-*

8. *Conciliationes S. Scripturæ, &c. per Andr. Athalmerum*, 4°. *Noribergæ, an.* 1561.

There are many more Writers of this nature, but theſe I have here mention'd, may be ſufficient.

An myſteria Fidei à ratione naturali apprehendi poſſunt? Negant.

1. *Lubbertus de Chriſto Servatore, lib.* 4. *cap.* 12. *pag.* 582.
2. *Ludovicus Crocius in Anti-Socinianiſmo, Diſp.* 7. *pag.* 64.
3. *Jac. ad Portum Orthodoxa Fidei Defenſione, cap.* 30. *pag.* 377.
4. *Andreas Prolæus in Matæologiâ ſua Sociniana, cap.* 2. *pag.* 21, 22. *&c.*
5. *Chriſtianus Dithmarſus in Coll. Exercitationum Anti-Socinianarum, Exercit.* 2. *pag.* 32. *&c.*
6. *Balth. Meiſnerus Conſiderat. Theologiæ Photinianæ, cap.* 4. *pag.* 310.
7. *Joh. Hoornebeck Socinianiſmi confutati, Tom.* 1. *lib.* 1. *cap.* 5. *fusè.*
8. *Sam. Mareſius in Hydrâ Socinianiſmi confutatâ, lib.* 1. *cap.* 25. *pag.* 392.
9. *Suarez Opuſcul. lib.* 3. *cap.* 1°, 2°.
10. *Pet. Lombard. Sent. lib.* 2. *Diſp.* 26. *Vid. Commentatores, ibid.*
11. *Aquinas*, 22. *Quæſt.* 2. *Art.* 3. 4. *& Commentatores, ibid.*

For the Socinian *Controverſie.*

An Sociniani ſint verè Chriſtiani? Negant.

1. *Lud. Crocius Anti-Socinianiſmi, Diſp.* 1. *§.* 4.
2. *And. Prolæus in Matæol. Sociniană, cap.* 1. *qu.* 5. *lib.* 7. *&c.*

3. *Bal-*

3. *Balthaſ. Meiſnerus in brevi Conſid. Theologiæ Photinianæ, cap.* 4. *pag.*294. & *c.* 5. *pag* 634.

4. *Jacob. Martinus. Synopſi Religionis Photinianæ, cap.* 6. §.26. *pag.*144. & *c.*1. §.14.

5. *Joh. Polyander Concertat. Anti-Sociniană, prima Diſp.* 4, 5.

6. *Joh. Hoornebeck Socinianiſmi confut. Tom.* 1. *l.*2. *cap.* 9. *pag.*188.

Authores aliqui qui contra F. Socinum Senenſem, *ſuiq; ſequaces ſcripſerunt.*

1. *Jacobus ad Portum, SS. Theol. in Acad. Lauſannenſi Profeſſor, ſcripſit Defenſionem Fidei Orthodoxæ adverſus Chriſtophori Oſtorodii Inſtitutiones Religionis Chriſtianæ, Genev. edit. an.* 1613. 4°.

2. *Sibrandus Lubbertus ſcripſit contra F. Socinum. lib.* 4. *de Jeſu Chriſto Servatore,* 4°.

3. *Andreas Eſſenius* [illegible], *Hug. Grotii ſcripſit lib. cui Titulus* ——*Triumphus Crucis, ſeu Fides Catholica de Satisfactione Chriſti, contra Joh. Crellium, Francofurti,* 4°.

4. *Johan. Henr. Biſterfeldius Naſſovius, ſcripſit de Uno Deo, Patre, Filio, & Spiritu Sancto, contra Joh. Crellii, l.*2. *de Uno Deo Patre, Lugd. Batav.* 1639. 4°.

5. *Wolfangus Franzius ſcripſit Diſp. varias adverſus Photinianos pro ſatisfactione Chriſti, ſub hoc Titulo, Diſputationes Theolog. de Sacrificiis Satisfactionis Chriſti pro peccatis totius Mundi præſtitæ, Typis* [illegible]*iſſimis,* 4°.

6. *Chriſtanus Matthias Dithmarſus in Academiâ Noricorum Altorfinâ Profeſſor, ſcripſit & edidit Collegium Exercitationum Theologicarum Anti-Photinianum, in quo Diſputationes decem:* 1. *De Notitiæ Dei naturalis exiſtentia & eſſentiâ:* 2. *De Notitiæ naturalis*

lis uſu & efficaciâ: 3. *De* Θεονομία, *i. e. Nomenclaturâ Divinâ in genere & in ſpecie de nomine* Jehova: 4. *De Appellatione* Deus: 5. *De Appellatione* Adon, κύριος, Dominus: 6. *De Dei definitione, genere & Prædicatorum qualitate:* 7. *De Eſſentiæ Divinæ unitate:* 8. *De naturâ Attributorum Divinorum ad* intra *conſideratorum:* 9. *De Attributis Divinis* ad extra: 10. *De ordine Attributorum Divinorum,* 4°.

7. *Valentinus Legdæus Suerinenſis edidit* Examen Refutationis Valent. Smalcii, quam Theſibus Alberti Graweri de Æterna Deitate & Incarnatione Filii Dei, *oppoſuit,* 4°.

8. *Joh. Winterus Naumburgenſis edidit* Refutationem Sententiæ F. Socini de Juſtificatione hominis coram Deo, quam tractat in Prælectionibus Theol. *cap.* 15. Problemata Socini quinque ponit & refellit. *Quarto.*

1. *An in Juſtificatione noſtra peccata noſtra deleantur nuda remiſſione, ſine ſatisfactione? Aſſerit* Socinus.
2. *An Deus poterat peccata condonare ſine ſatisfactione? Aſſerit* Socinus.
3. *An vitæ innocentia poſſit cenſeri loco ſatisfactionis, & articulum Juſtificationis ingredi? Aſſerit* Socinus.
4. *An Deus voluerit peccata ſine ſatisfactione con[illegible]? Aſſerit* Socinus.
5. *Chriſtus pro peccatis noſtris ſatisfecerit? Negat* Socinus. *Idem Scripſit* Collationem & Differentiam Vet. & Nov. Teſtamenti Sacerdotum: *Item Tractatum de hac quæſtione,* An Adamus in ſtatu Integritatis fuerit Mortalis? *Aſſerit* Socinus. *Negat* Winterus.

9. *Joh. Junius Ecclesiæ Sylvæ Ducensis Pastor, scripsit* Refutationem Prælectionum Theologicarum *F. Socini Senensis, Amstel.* 1633. 8°.

10. *Balthazar Meisnerus in Academiâ Wittebergensi Professor, scripsit Lib. cui Tit.* Brevis Consideratio Theologiæ Photinianæ, prout eam F. Socinus descripsit *Libello cui Titulus*——Quod Evangelici omnino debent se illorum cœtui adjungere, qui falso Ariani & Ebionitæ vocantur, 8°.

11. *Jacob. Martin. scripsit Lib. cui Tit.* ——Synopsis totius Religionis Photinianæ ex illorum Institutione brevi, Volkelio, Ostorodo, aliisque ejus Sectæ authoribus repetitæ, & breviter refutatæ, 8°.

12. *Joh. Junius Ecclesiæ Essendelphensis Minister, scripsit* Examen Responsionis F. Socini ad Librum Jacobi Wieki, de Divinitate Filii Dei, & Spiritus Sancti, *Amstel. an.* 1628. 8°.

13. *Joh. Polyander Professor Leidensis, scripsit Lib. cui Tit.* Prima Concertatio Anti-Sociniana Disputationibus 48. comprehensa, *Amstel. an.* 1640. 8°.

14. *Joh. Paulus Fetwinger in Academ. Altdorphinâ Alumnorum Noricorum Ephorus, scripsit Lib. cui Tit.* ——Vindiciæ Incarnationis Jesu Christi æterni Patris æterni Filii, *pro Alberto Grawero Professore olim Jenensi*, 8°.

15. *Andreas* (*) *Keslerus Superintendens Eisfeldensis, scripsit Lib. cui Tit.* Physicæ Photinianæ Examen, *&c. an.* 1630. 8°.

16. *Jacob. Martin. scripsit Lib. cui Tit.* [illegible]tini de tribus Elohim liber primus, Photinianorum novorum, præcipuè Georg. Emeldeni blasphemiis oppositus, *an.* 1619. 8°.

(*) *Idem Keslerus habet Logica & Metaphysica Sociniana Examen.*

17. *An-*

17. *Andreas Volanus, ſcripſit Lib. cui Tit.* Paræneſis Ard. Volani ad omnes in Regno Poloniæ, magno Ducatu Lithuaniæ, Somoſatenianæ Doctrinæ Profeſſores: & ad nova Ebionitarum contra Paræneſin objecta reſpontio. *Spiræ, an.* 1582.

18. *Prodiit not ita pridem Libellus cui Titulus*, Specimen Refutationis libri Johannis Crellii de Satisfactione Chriſti: *Auth. L. V. &c. Trajecti ad Rhenum, an.* 1648. 12mo.

19. *Extat Meditatio Theologica* De uſu (†) & abuſu rationis humanæ, in interpretandis & æſtimandis rebus & Scripturis Divinis, *per C. S. A. Lugd. Batav.* 1633. 12mo.

20. *Ambroſius de Penaloſa ſcripſit Opus egregium de* Chriſti & Spiritus Sancti Divinitate, & Trinitatis Myſterio, *contra Socinianos, an.* 1635. Fol.

21. *Nicolaus Arnoldus Polonus Eccleſiæ Beetkumanæ Miniſter, Lib. edidit cui Tit.* Johan. Maccovius Redivivus; *continens*, 1. Πρῶτον ψεῦδος Pontificiorum Socinianorum, &c. 2. Caſus Conſcientiæ ad normam Doctrinæ Socinianæ; 3. Anti-Socinum, cum Appendice de Atheis: *An.* 1647. 4°.

22. *Hugo Grotius* De Satisfactione Chriſti, contra F. Socinum, (*) *cui reſp. Andreas Eſſenuis in* Triumpho Crucis, *& L. V. in* Specimine refutationis Joh. Crellii de Satisfactione Chriſti, Octavo.

23. *Vid. Ludov. Lucium* De Satisfactione Chriſti, *con[illegible] Michaelem Gettichium, Edit. Baſ.* 1612. 8°.

24. *Lambert. Danæus in P. Lomb. Sentent. lib.* 1. *multa pro Trinitate diſputat. Edit. an.* 1580. 8°.

(†) *Vide ſis hac de re Joach. Stegman. de Judice & norma Fidei Controverſiarum Libros duos: Eleutheropoli. An.* 1644.
(*) *Id eſt* Socino.

25. *Chriſtianus Becmannus Bornenſis, edidit* Exercitationes Theolog. pro Deitate Chriſti, &c. *contra* Socinum, Smalcium, Oſtorodum, Crellium, Mennonem Simonis, Paracelſum, Wiegelium, *&c. Amſt. an.* 1643. Fol.

26. *Joh. Paulus Felwingern, ſcripſit* Examen Diſquiſitionis brevis edit. *Noremberg.* 1637. Octavo.

27. *Sam. Mareſii* Xenia Academica, ſeu de Divinitate & Perſonalitate Sp. Sancti, *contra Socinianos (cum aliis)* Quarto.

28. *Diſputatio Theologica Orthodoxa* De Sanctiſſima Trinitate, Auth. Joſepho Voiſin, *Par.* 1647. 8°.

29. *Socinianiſmi confutati, Tom.* 1. Auth. Johanne Hoornebecke Profeſſore Ultrajectano, *Ultrajecti* 1650. Quarto.

30. *Hydra Socinianiſmi expugnata*, contra Joh. Volkelium & Joh. Crellium, per Sam. Mareſium, *Groningæ* 1651. Quarto.

31. *Bernardus Paxillus, ſcripſit* Monomachian pro defenſione Fidei Trinitatis, *Cracov.* 1616. in Biblioth. Bodl.

32. *Joh. Cloppenburg. ſcripſit* Vindicias pro Deitate Sp. Sancti, adverſus Joh. Bidellum Anglum, *Franck.* 1652.

33. *Joſuæ Stegmanni* Photiniaſmus, ſeu ſuccincta refutatio errorum Photinianorum, &c. *Rhinthelii* 1623. 8°.

Alii pene infiniti, Pontificii pariter & Reformati, qui *Socino* oppoſuere, ut paſſim videre eſt. Vide ſis.

Ægidium Hunnium in Articulo de Trinitate.
Polanum in Syntagm. Theol. l. 3. c. 2. ad 11.
Barthol. Terres in 1. *part. Aquinatis.*
Benedict. Szentkiral. Tranſylvanum, contra Georgium Enjedinum.

Hieron.

Hieron. Zanchium de tribus Elohim, &c.
Hannib. Roſſeli Comment. in Pœmandrum Hermetis.

Calvinum in defenſione Orthodoxæ Fidei Sacræ Trinitatis, contra M. Servetum, & Georg. Blandr.

Eraſmum Brochmannum, qui utraque Controverſ. parte quæſtiones Socinianas proponit & diſcutit.

Dionyſ. Petavium, qui fusè pariter & doctè in Dogmatis Theologicis tractandis, contra Socinum diſputat, teſtimoniis ex intimâ Antiquitate petitis.

Tandem longum Scriptorum Catalogum (eorum nempè qui contra Socinum & ſui ſequaces militant) tibi exhibet Chriſtianus Becmannus Bornenſis, in Exercitationibus Theologicis Amſtelod. editis an. 1643 *pag.* 12. *Ubi Authores* 56 *plus minus enumerat, qui juſto Bello & Marte internecino contra Socinum, ipſumque etiam Socinianiſmum animosè militant. Qui vellet, videat.*

Scholaſtici (quod ad Articulum Trinitatis attinet) in 1. *Sent. P. Lombardi diſtinct.* 2. *& in* 1. *parte Aquinatis multa diſputant, curioſa magis fateor quam viro cordato profutura. Quorum omnium Catalogum laboriosè contextum tibi exhibet Johan. Martinez de Ripaldâ in Lib. Sent.* 1. *Diſp.* 2.

Amongſt other things, 'tis exceeding uſeful for a *Divine*, to have ſome knowledge of the *Canon Law*; there are many Books written of this Faculty, and amongſt others (to omit thoſe which concern the *Forum*, and *Juriſdictionem contentioſam*) theſe following may be uſeful. *Canon Law.*

1. For the Original, Parts, and Uſe of the *Canon Law*, it will be very uſeful, firſt of all to read Dr. *Duck De Uſu & Authoritate Juris Civilis, Roman. Lib.* 1. *c.* 7. *de Jure Canonico, pag.* 39. *Edit. Lond.* 1653.

2. *In-*

2. *Inſtitutiones Juris Canonici, per Paulum Lancelottum, cum Caſibus Joh. Bapt. Bartoloni,* in Octavo, *Col.* 1609.

3. *Arnoldi Corvini Jus Canonicum, per Aphoriſmos ſtrict. explicat. Amſtel.* 1651. in Octavo. And this for Brevity, Method, and Perſpicuity, may (at the firſt) be more uſeful to a *Divine,* than the aforeſaid Inſtitutions.

4. *Corpus Juris Canonici, cum Acceſſione novarum Conſtitutionum ſummorum Pontificum, & Annotationibus Ant. Naldi, &c. Lugd.* 1661. in Quarto, and 2 Volumes: This is the laſt and beſt Edition *Corporis Juris Canonici,* (without the *Gloſs)* and contains many uſeful things, which are not in any former Edition.

5. If the aforeſaid Edition cannot be had, then conſult *Corpus Juris Canonici,* at *Paris* 1618. Folio, the next in Time and Goodneſs.

6. *Corpus Juris Canonici, cum Gloſſis, Par.* 1612. *cum Indice Steph. Davys,* in 4 Volumes Fol.

7. The old Edition of the *Canon Law,* with the *Gloſs,* at *Par.* 1519. in 3 Vol. in 4°; or any other Edition before the Year 1572. for ſince that Time, many things are left out of the *Gloſs,* which were in before.

8. *Cenſuræ in Gloſſas Juris Canonici, Colon.* 1672. where what is to be left out of the *Gloſs,* is diſtinctly ſet down.

After a General Knowledge of this Law, a few Books more will be of Advantage to perfect that Knowledge, (ſo far as a *Divine* may be concern'd in it) for Inſtance ſuch as theſe:

1. *Joh.*

1. *Joh. Cardinal de Turre-Cremata in Decretum Gratiani.*

2. *Abbas Panormitanus in Decretales, &c.*

3. *Concluſionum Practicarum in Jur. Utr. Foro, &c.* 8. *Tom. Fol. per Card. Tuſchum, Lugd.* 1634. The whole Work is in an Alphabetical Order, like a Law Dictionary, and things eaſy to be found in it.

4. *Epit. Juris Pontificii veteris, per Ant. Auguſtinum, Fol. Rom.* 1614. *aut Par.* 1641. It is divided into 3 parts: 1. *De Perſonis*; 2. *De Judiciis*; 3. *De Rebus, &c.* He has a Catalogue of the Popes Councils, Collectors of the Canons, and his Cenſure of them. A Book of great uſe for a *Divine.*

Law Lexicons.

For Explanation of the Terms, and Eccleſiaſtical Words, which occur in the ancient Canons, Hiſtories, Councils, and Eccleſiaſtical Writers, *Greek* and *Latin*, ſome Law Lexicons will be neceſſary; there are many, but I ſhall name only what I think moſt uſeful.

For the Greek.

1. *Gloſſarium Græco-Barbarum, Jo. Meurſii*, 4°. *Lugd. Bat.* 1614.

For the Latin.

2. *Lexicon Juridicum Juris Cæſarei Canonici, per Jo. Calvinum, Joh. Chriſtum, Genevæ* 1640. which Edition has eſcaped the *Inquiſitors* Fury.

Notand. Many things in this Lexicon are damn'd, and to be expung'd by the Command of the *Inquiſitors*, in the *Spaniſh* and *Portugal* Indices; *ſed ſalva res eſt*, this Edition has eſcap'd Purgatory. *Vid. Indicem Expurg. Hiſp. Madriti* 1667. *pag.* 570, *& Indicem Olyſipone* 1624. *p.* 742.

There are more Lexicons, which may (on many occaſions) be conſulted:

1. *Lexi-*

1. *Lexicon Juris, per Sim. Schardium, Fol. Colon. Agrip.* 1600.

2. *Vocabulum Utriuſque Juris, per Alexandr. Scot.* 8°. *Lugd.* 1622.

3. *Notitia de Vocabulis Eccleſ. &c. Rauolta de Domenico, Magri, &c. Romæ* 1650. part *Latin*, and part *Italian.*

4. *Gloſſæ P. Pithæi Capitulis Caroli Magni præfixæ, Paris* 1640, *&c.*

Civil Law. It is exceeding uſeful for a *Divine* to know the *Civil Law* alſo (ſetting aſide the Litigious part of it) ſuch Books as theſe may be uſeful: And firſt,

For a General Knowledge of the *Civil Law*, conſult, 1. *Ridley*'s View of the Civil Law, &c. 4°. 2. Dr. *Duck*'s firſt Book *De Uſu & Authoritate Juris Civilis, Lond.* 1653. *Elementa Juris Civilis, per Joh. Arnold Corvinum, Amſtel.* 1645. in 12°. *Juſtinian*'s *Inſtitutions* ſhou'd be read with it: And for a fuller Explication of *Juſtinian*'s *Inſtitutions*, it will be convenient to have, either

1. *Joachim. Mynſingerus:* 2. *Joh. Scheideuinus*; both have writ well on the *Inſtitutions*, but *Scheideuinus* later, and more fully, and (in many things) more uſeful for a *Divine:* 3. *Theophili Anteceſſoris Inſtitutiones, Gr. Lat. cum Scholiis Faberti, & Notis Curtii*, 4°. *Par.* 1638.

3. *Corpus Juris Civilis*, (without the Gloſs and Caſe) 2 Vol. in 8°. *per Dion. Gothofredum*, 1614.

4. Or which is far better, *Corpus Juris Civilis* (with Gloſs and Caſe) *Paris* 1612.

5. *Codex Theodoſianus, cum perpetuis Commentariis Jac. Gothofredi, &c.* in 6 Vol. Fol. *Lugd.* 1665. In which

which there are many Titles, which concern Ecclesiastical Matters, (Doctrine or Discipline) for Instance ——*De Summâ Trinitate Catholicâ* ——*De Sacro-Sanctis Ecclesiis, &c. De Episcopis & Clericis, De Episcopali Audientiâ* ——*De Hæreticis, Manichæis, & Samaritis, ne Sanctum Baptisma Iteretur, De Judæis, De Apostatis, &c.* and many such more. Now if we consider the Antiquity of those Laws, and *Gothofred*'s most Learned Commentary, and Explications of them, it must be confess'd, That the Knowledge of them will be very useful for a *Divine*.

Lexicons *to explain the Terms of the* Civil Law.

1. *Calvini:* 2. *Schardii Lexica Juridica* (but now mention'd) or one of them; *Calvin* is more useful, and will be sufficient, as to most *Latin* Words in that Law. *Vid. Bar. Brissonii de verborum quæ ad jus pertinent significatione, libros* 19. *Par.* 1596. Fol. An Excellent and Learned Work; *Alciate* and *Joh. Goeddæus*, have writ well on the same Subject, in Octavo both. And after them *Arnoldus Corvinus*, very well, in Octavo, *Amstel.* 1646. one, or all of these may be consulted.

For the Greek.

You may consult (besides *Meursius* his *Glossary*) 1. *Rigaltii Glossarium* Μιζοβάρβαρον, *De Verborum significatione, quæ Novellis Imperatorum Orientis, post Justinianum regnabant, &c.* 4°. *Lut.* 1601. 2. *Glossæ vet*[illegible]*erborum Juris in Basilicis, &c. per Card. Labbæu*[illegible]*aris.* 1606. *In Calce Emendat. & Observationum in Synopsin Basilicῶν.*

6. There is one Title in the Law of great use in *Divinity*; (as well as *Policy* and *Civil Prudence*) and that is,——*De* (*) *Regulis juris Antiqui:* It contains above 200 Maxims of Law and Reason, so many

(*) *Lib.* 5. *Degest. Tit.* 17.

Principles, and Axioms of greateſt Evidence and Authority; being great Truths univerſally receiv'd in the *Roman* Empire (*Pagan* and *Chriſtian*) by *Divines*, as well as *States-men*, and *Lawyers*: And becauſe there is hardly any Rule ſo univerſal, but it may admit of ſome Exception, or Limitations, ſo thoſe *Regulæ Juris* have been cautiouſly and learnedly explain'd by ſeveral Eminent *Lawyers*: For Inſtance,

De Regulis Juris ſcripſerunt.

1. *Everard Broncherſt*, 12°. *Lugd. Bat.* 1641. one of the laſt, and (I believe) the beſt.
2. *Jacob. Cujacius*, Octavo, *Baſ.* 1594.
3. *Pet. Faber*, *Lugduni* 1590.
4. *Philip. Decius* (*cum Additionibus*) Octavo, *Lugduni* 1601.

De Indicibus Expurgatoriis.

It is of uſe to a *Divine* for to be acquainted with the *Roman Inquiſitors*, who *corrupt* (rather than *purge*) Authors in all Faculties and Arts; (ſome of the *Fathers* not excepted) for this purpoſe we have,

1. The *Popes* (†) *Bulls*, about their *Expurgatory Indices*, as

1. The *Bulls* of *Pius IV.* 1564. *in Bullario Cherubini*, *Romæ* 1638. *Tom.* 2. *p.* 81, 82.

2. That of *Clement VIII.* 1595. In the ſame *Bullarii*, Tome the 3d. pages 37, 38. *vide ibi* [illegible] *de Congregatione Indicis*, (as they call it) that is a *Congregation* (*A Committee*) of *Cardinals*, who conſulted about the compoſing and perfecting the *Index Expurgatorius*.

(†) *Vide plures Pontificum Conſtitutiones de Libris Expurgandis in Bullario Cherubini, in Indice Bullarii notatas, verbo Index, & verbo Libri prohibiti.*

For

For the Rules and Directions given the *Inquiſitors*, for prohibiting what Books they pleas'd, we have them (as given by the Authority of the *Trent* Council) in the end of (*) ſome Editions of the Council.

3. For the *Indices Expurgatorii* themſelves, it will be uſeful to have one or more of them, (for there are many) and if poſſible of their own Editions: Amongſt thoſe we have,

1. *Index Trid.* publiſh'd at the end of thoſe Editions of the *Trent* Council, quoted in the Margin.

2. *Index Hiſpan. Madriti* 1612. *Fol. & Madriti* 1571, 1584. *Salmurii* 1601. *Madriti iterum* 1614, 1628. *& Hiſpali* 1632. *& Madr. iterum* 1640. theſe are the ſeveral Editions of it, but the moſt complete and uſeful, is that *Madr. ex Typograph. Didaci Duaci. Fol. an.* 1667. In which we have 4 or 5000 Authors damn'd abſolutely, or ſo corrected with a *Purgation* (as they call it) that the beſt things are left out, and corrupted (†).

3. *Index Libr. Prohibit. Alex.* 7^mi. *juſſu editus, Romæ* 1664. *& iterum* 1665. *ibid. extat etiam ex MS.* 1667. *Fol.* In this laſt Edition the *Index Tridentinus* is joyn'd with it, and many Decrees of the *Congregatio Indicis* (wherein they name particularly,

(*) *Vide Concil Trident. Antverp.* 1633. 8°. *in calce poſt Indicem:* And in the Edition by *Labbe, Paris* 1667. pag. 230, 231. (†) *Si Epiſcopus, Presbyter, aut Diaconus Chartam falſaverit, aut falſum Teſtimonium dixerit, deponatur, in Monaſterium detrudatur, & quam diù vixerit Laicam tantummodo Communionem accipiat; Concilium Agatheníe (Agathæ in Gallia Narbonenſi) celebratur,* 506. *Can.* 50.

and cenſure Books) which elſewhere I find (*) not extant.

4. The *Portugal Index*, *Olyſipone* 1624. in Folio: *Continet* 1. *Indicem Roman.* 2. *Indicem Prohibitorum, Luſitaniæ:* 3. *Indicem Expurgandorum, a. pag.* 195. *&c. vid. Papa. Bullas, & Librorum Expurgandorum Regulas, ibidem in Principio, ante Indicem.*

5. *Index Expurgatorius, juxta Concilii Trident. Decretum, Philippi* 2^i. *Regis Catholici juſſu, Albani Ducis Conſilio, ac Miniſterio in Belgico concinnatus, an.* 1571. *& à Franc. Junio Edit. an.* 1586. *vide Epiſt. Dedicatoriam, & Præfat. Junii, Diploma Regis Catholici, & Præfationem B. Ariæ Montani, dicto Indici præfixam.*

Now 'tis to be obſerv'd, That in their Indices, Authors and Books are diſtinguiſh'd into 3 Claſſes.

1. In the firſt Claſs, the Books and Authors too are damn'd, and all *Hereticks* (amongſt which we *Proteſtants* are reckon'd) and all their Books writ of Religion: 2. In the ſecond Claſs, Books damn'd, but not their Authors, when the Authors are *Catholicks*, and yet their Books abſolutely forbid: 3. In the third Claſs, ſuch Books (writ by *Papiſt* or *Proteſtant*) as be purged, may paſs. By this we may come to know the beſt Books; *i.e.* Thoſe condemn'd by them; *Magnum aliquid bonum eſt quod à Nerone damnatur.*

(*) Some of theſe Decrees are extant in a Book, with this Title, *Librorum poſt Indicem Clementis VIII. prohibitorum Decreta, omnia hactenus Edita, Romæ* 1624. 8°. It is bound up with the *Index Librorum prohibitorum, Romæ* 1596. in Octavo.

2. By

2. By conſidering their *Indices*, we come to know the beſt Editions of many good Books: For they name the Edition of every Book to be purged: ſo that if we have that Edition they name (or any before) we are ſure it has not been in their *Purgatory*, nor (by putting in and leaving out) corrupted Editions.

3. Their *Indices Expurgatorii* (for that uſe we may make of them) are very good *Common-place-Books*, and *Repertories*, by help of which we may preſently find what any Author (by them cenſur'd) has againſt them,

I ſhall only commend four Authors more of excellent uſe.

1. *Hiſtoria Conciliorum Generalium, in* 4 *Libros diſtributa, Authore Ed. Richerio, Doctore Sorbonico, Col.* 1680. and again at *Colon.* 1683.

2. *Joh. Launoii Pariſienſis Theologi Epiſtolæ*, in 8 Parts or Volumes; both *Sorbon* Doctors, and yet write learnedly againſt the Corruptions of *Rome*.

3. *De Antiquâ Eccleſiæ Diſciplinâ Diſſertationes* 7. *Par.* 1686. *Auth. Ludov. Ellis Du Pin Doct. Sorbonico.*

4. *Selectæ Hiſtoriæ Eccleſiaſticæ capita, & in loca ejuſdem inſignia Diſſertationes, &c. Pariſ.* 1676. *Authore Natali Alexandro, Ord. Prædicatorum, & Doctore Sorbonico*, in Octavo, and 23 or 24 Volumes. You may conſult *French* Men's Writings (both before and ſince *Luther*) ſuch as *Gerſon*, Chancellor of *Paris*, and *Eſpenſæus, &c.* for they write more freely and learnedly againſt the Corruptions and Errors of *Rome*, than any another *Popiſh* Writers.

Having

Having writ this at ſeveral times, and ſcarce perus'd any part of it, as I would; I hope the *Reader* will pardon my παρεράματα, and (not wilful) Miſtakes. If He deſire to ſee any of the aforemention'd Authors, they are all (ſome few excepted) in my own (*) Library here at *Buckden*.

THOMAS *Lincoln*.

(*) *Anno* 1690. Now the Biſhop's Library is in *Bodley*'s and *Queens* Colledge Librarys in *Oxon*, to which He gave all His Books by Will, in the Year 1691. valued at 3000 Pounds.

LET-

LETTER I.

Biſhop BARLOW's *Letter to Dr.* Howell *Chancellor of the Dioceſe of* Lincoln, *concerning his* Primary Viſitation.

Mr. CHANCELLOR,

'WHEN I appointed this preſent *Viſitation* of 'my Dioceſe, it was both my Duty, and 'Deſire to have done it in Perſon; as for ſeveral 'other Ends, ſo more particularly that I might have 'the Happineſs to know, and be acquainted with 'my *Brethren* of the *Clergy*: But my Age (being now 'actually paſt 71.) and Infirmities, neceſſitate me 'to lay upon you that Burthen, which my weak In-'diſpoſition at this time has diſabled me to bear.

'The Reaſon why I have not Viſited before this 'Time, was this: My Predeceſſor viſited the Year 'he died, and tho' *(de Jure)* I might have viſited 'the next Year, yet I was unwilling to bring a bur-'then upon the *Clergy* ſo ſuddenly; and therefore 'reſolv'd not to viſit, until ſuch time as my Prede-'ceſſor (if he had liv'd) might have viſited, which 'was *Anno* 1677. When being call'd to the *Parlia-'ment*, I was detain'd there, and (till now) had

'no

'no Opportunity to undertake (what I had really 'deſign'd) a *Viſitation*. This premiſed, I ſhall in-'treat You to commend to my *Brethren* two or 'three things, in what Words, and with what En-'forcement You in Prudence ſhall think fit.

1. 'That they wou'd be conſcientiouſly careful 'to live a pious Life, and be Exemplary in walking 'Themſelves in that way they commend to their 'Hearers from the *Pulpit*; for if they Preach never 'ſo well, and do not Live accordingly, they will diſ-'honour *GOD*, and do Miſchief to the People, 'who are more apt to follow Examples than Pre-'cepts.

2. 'That they wou'd be diligent in Catechizing 'the Younger People (I fear too many of the Older 'ſort may need it) that they may know the Prin-'ciples and Grounds of our *Religion*; otherwiſe to 'preach to *Uncatechiz'd People*, is to build without a 'Foundation.

3. 'That they wou'd ſtudiouſly endeavour to 'underſtand the *Doctrine* and *Diſcipline* of the '*Church of England*, which they have ſubſcrib'd to, 'and are bound to vindicate. And in order to this, 'let them read ſuch Books as authentically contain 'both the *Doctrine* and *Diſcipline* of our *Church*, viz. 'Our *Liturgy*, *Homilies*, *XXXIX. Articles*, and 'our Book of *Ordination*. Theſe Books are eſta-'bliſh'd by *Convocation* and *Parliament*, and ought 'both before and after *Ordination*, ſeriouſly to be 'read and conſider'd.

'*Jewel*,

'*Jewel*, *Whitaker*, *Reynolds*, *Hooker*, are excellent 'Authors, who vindicated the *Church* of *England*, 'againſt all her Adverſaries, with great Learning, 'and Victorious Succeſs; and if young Students in '*Divinity* will apply themſelves to read them dili-'gently, they will find that theſe Books are of ex-'cellent uſe for the Explication, and Confirmation 'of *Our Churches Doctrine*, and *Approved Diſcipline*.

4. 'And as *Divines*, we are bound to inable our 'ſelves, to know and defend our own Doctrine and 'Diſcipline, *(than which no Church in Chriſtendom has 'better, or more conſonant to Scripture and Primitive 'Antiquity)* ſo we ſhou'd endeavour, according to 'our Ability, to confute our Adverſaries, *Papiſts* 'and *Non-conformiſts*, who (as *Herod* and *Pontius 'Pilate* againſt our Bleſſed *Saviour)* are Confede-'rates againſt *Truth, and the Church of England.*

'What I have here mention'd, is to re-mind my '*Brethren*, of what they know already, and of the 'preſſing neceſſity We now have (if We love *Truth*, 'and our *Holy Mother* the *Church of England)* to 'know and confute the Impious and Blaſphemous 'Practices of all thoſe *Recuſants*, which at this Day 'diſturb the Peace of the *Church* and *State*.

'I deſire You to adviſe the *Clergy* to pay their '*Tenths* to the *King* duly, for the Reaſons in a Pa-'per, which the Reverend Mr. *Skelton*, my Dome-'ſtick *Chaplain* will give You: And I have taken ef-'fectual order, to prevent the *Clergy*'s being impos'd 'on, by undue Exactions, from any Officer or Colle-'ctor, of their reſpective Dues within my Dioceſe;

'reſolving to leſſen rather than augment the *Fees*, '*&c.* which the *Clergy* pay.

'With my Reſpects to Your ſelf, and my *Bre-*'*thren*, I reſt theirs, and

Your Affectionate

(tho' Infirm) Friend,

Sept. 1.
1688.

THOMAS *Lincoln.*

LET-

LETTER II.

A Short Method for the Study of Divinity, *in a Letter to a Friend, by an Unknown Author; and found in Biſhop* BARLOW's *Study.*

SIR,

'YOU ask of me one of the Hardeſt things I 'know: To direct *A Young Student in the* 'the *Methodical Study of* Divinity. If I 'have any Knowledge in it, I muſt profeſs to You, I 'know not how I came by it: I read as it happen'd, 'and thought of what I read, and this is all I know 'of it. It is, I confeſs, a great Defect in our *Church*, 'and the occaſion of many Miſchiefs to it, but it re- 'quires a much better Hand than mine, and more 'Leiſure than I have, to preſcribe a Remedy for it. 'But if You will be contented with ſome free and 'haſty Thoughts, You ſhall have them.

'The conſtant Reading of *S. Scripture*, with great 'application of Mind, is a General Rule, and ought 'to be a conſtant Practice, whether we rightly ap- 'prehend the true Sence of it at preſent, or not: For 'when the very Phraſe or Expreſſion of *S. Scripture*, 'and the Hiſtory of it is imprinted on our Minds, 'when we come ſtrictly to examine any particular 'Doctrine of Religion, various Expreſſions will oc-

'cur to our Minds, and will ſuggeſt ſuch Thoughts 'to us, as are to be had no other way. And tho' 'it is not ſuppos'd, that any Man acquainted with 'other parts of Learning, and beginning to apply 'himſelf to the *Study of Divinity*, can be in ſuch a 'State; yet the *Scripture* is to be read, and learnt, 'as the *Grammar* is by Children, who know not 'how to apply the Rules, much leſs underſtand the 'Reaſon of them. And therefore part of them is to 'be read every Day, tho' only in *Engliſh* (which I 'think very adviſeable for one who intends the *Mi-'niſtry)* without ſtopping at every Difficulty he 'meets with, but charging his Memory with the '*Phraſe*, and the *Series*, and order of Events.

'But to make the Reading of the *S. Scripture* uſe-'ful, he muſt furniſh himſelf with all variety of Que-'ſtions about *Religion*, that he may know what to 'obſerve and enquire after: And you will think it 'hard, that I cannot direct him better, than to 'ſend him to the *Maſter of the Sentences*, or *Thomas 'Aquinas*'s *Summs*, or *Eſtius upon the Sentences:* And 'yet ſo it is; Not that I think that either their *Que-'ſtions*, or *Reſolutions* are always wiſe, but they will 'furniſh a wiſe Man with many Material Queſtions, 'and with ſome very Material *Anſwers*, and deliver 'him from the Danger of ever being impos'd on 'with *School-Falacies*. And a Man who reads them 'with this Deſign and this Caution, will find great 'Benefit by it. For tho' I am no Admirer of *School-'Divinity*, I doubt the great Ignorance of ſome Per-'ſons may be aſcrib'd to a Contempt of it, without 'knowing it.

'But then he ought alſo to read other *Syſtems* 'of *Divinity*, as *Calvin*'s *Inſtitutions*, and *Zanchius*, '(whom

'(whom I take to be one of the beſt and ſubtileſt 'Writers of *Calviniſts)* and *Arminius*, *Epiſcopius*, or 'the late Remonſtrant *Philip à Limborch.* For a 'Man who will throughly enquire, ought to have 'the different *Schemes* of Religion in his Head: But 'eſpecially to read and conſider well the *Articles*, '*Homilies*, and *Canons of our Church:* which every 'one, who intends to be a *Miniſter of the Church of* '*England*, ought to do.

'Having thus far advanced, you may think I 'bring him back again, when I come to more par-'ticular Enquiries: But if you think well of it, you 'will find he is not ſufficiently prepar'd for them 'before. And now I begin from the very Founda-'tions of *Religion*; To enquire ſtrictly and ſeverely 'into the Reaſons of *Our Faith.* And, 1. *Why He* '*believes there is a GOD.* And here he muſt review 'all the ſeveral *Hypotheſes* of *Philoſophy*, and exa-'mine the Powers of *Nature*, and the Arguments of '*Atheiſts. Tully* and Dr. *Cudworth*, will ſufficiently 'furniſh him, if his Curioſity does not draw him 'further.

'The next Enquiry is, *Whether GOD has made any* 'Revelation of his Will to the Word: And here he 'muſt conſider the Authority of *Revelation*, and the '*Canon of Scripture:* And Dr. *Stillingfleet*'s *Origines* '*Sacræ*, *Huetius*, or Dr. *Coſin*'s *Canon of Scripture*, will 'furniſh him with all that is needful to be known, 'or direct him where he may enquire further. And 'this is the moſt proper time to read the *Apologiſts* 'for *Chriſtianity*, *Juſtin Martyr*, *Tertullian*, *Minutius* '*Felix*, *Arnobius*, *Lactantius*, St. *Auſtin de Civitate* '*Dei*, *Theodoret contra Gentes*, and ſuch like, as *Euſe-*'*bius*'s *Præparatio* and *Demonſtratio*, *&c.*

'And

'And now especially it is time to read the *Scriptures* with greater Care; both to understand the '*Grammatical* and *Critical* Sence of them, by comparing the various Versions, especially the *Septuagint*, with the Original of the Old Testament, and 'by our Volumes of *Criticks* (which have more than 'all that is useful) and to understand the true Sence 'of them.

'As for particular *Commentators*, I know not how 'to direct, because there is so great variety of them: 'But *Ainsworth* upon the *Pentateuch* is allow'd by all. '*Josephus* and *Philo-Judæus* (tho' a *Platonick Jew*) are 'very useful for the Old Testament, and *Maimonides* '*Nevochim*, and such Tracts of *Jewish* Writers, as he 'may meet with.

'Dr. *Lightfoot* (I think) has prescrib'd the best 'Method of Reading the Scriptures, by digesting the 'Historical and Prophetical Books into the order of 'Time. And the Prophesies are certainly understood, by considering the times to which they re-'late. Tho' I must needs say, That the shortest and 'most compendious way to useful Knowledge, is to 'study the *New Testament*, and those parts of the *Old* '*Testament*, which he there finds apply'd to the state 'of the *Gospel*; which will enable him the better to 'understand the *Old Testament*, when he has more 'leisure for the thorough Study of it. And for Modern 'Authors, let him read Mr. *Poole*'s *Synopsis Criticorum*, 'allowing for the different *Hypotheses* of the Authors, 'and reading with Caution. Tho' (if I may advise) 'when he intends thoroughly to understand any 'Book of Scripture, let him read it several times over, 'and make himself Master of it: Then let him read 'it Verse by Verse, and observe what the Difficulties

'are

'are, and try by the Conſtruction and Signification 'of the Words, and the *Series* of the Diſcourſe, what 'he can make of it; and after that conſult *Expoſitors*. 'This is the moſt laborious and ſlow, but the moſt 'uſeful, and will be found at laſt the ſhorteſt way to 'true and ſubſtantial Knowledge. I have found ſuch 'advantage by it my ſelf, that I dare recommend it.

'From hence, he may proceed to the Enquiry into 'particular *Controverſies*, which he is now well fur-'niſh'd for, with a great compaſs of Knowledge: And 'here he may begin, and end (if ever he can find an 'end) where he pleaſes. And he will eaſily inform 'himſelf of the beſt Writers on both ſides.

'As for the Fathers, and Councils, and Eccleſia-'ſtical Hiſtorians, I think the beſt way at firſt, is to 'examine, as he has opportunity, ſuch Citations as he 'meets with; and ſee to what purpoſe their Autho-'rity is urg'd on all ſides; or to read any particu-'lar Tract in them, as he has occaſion for it: And 'then when he finds leiſure to read them, he will 'know how to uſe them.

'This is ſufficient Employment for ſome Years; 'and as imperfect as the Rules are, if obſerv'd, will 'certainly make him a very good *Divine*, and furniſh 'him with uſeful Knowledge; and before he has 'done half this, he will need no Director.

'I have taken no notice of Reading the Ancient 'Moraliſts, and obſerving the Differences of their 'ſeveral Sects, and how they differ from, or agree 'with the Precepts of *Chriſtianity*; nor of the Na-'ture of Laws, *&c.* Theſe being ſuppos'd neceſ-'ſary *Prolegomena*.

FINIS.

are, and try by the Construction and Signification of the Words, and [illegible] of the Discourse, what he can make of it; and after this consult *Expositors*. This is the most laborious and slow, but the most useful, and will be found at last the shortest way to true and substantial Knowledge. I have found such advantage by it my self, that I dare recommend it.

From hence, he may proceed to the Inquiry into particular *Controversies*, which he is now well furnish'd for, with a great compass of Knowledge: And here he may begin, and end (if ever he can find an end) where he pleases. And he will easily inform himself of the best Writers on both sides.

As for the Fathers, and Councils, and Ecclesiastical Historians, I think the best way at first, is to examine, as he has opportunity such Citations as he meets with; and see to what purpose their Authority is urg'd on all sides, for to read any particular Tract in them, as he has occasion for it: And then when he finds leisure to read them, he will know how to use them.

This is sufficient Employment for some Years; and as imperfect as the Rules are, if observ'd, will certainly make him a very good *Divine*, and furnish him with useful Knowledge; and before he has [illegible] need no Director.

[illegible] notice of Reading the Ancient [illegible] observing the Differences of their [illegible], and how they differ from, or agree [illegible] the Precepts of *Christianity*; nor of the Nature of Laws, &c. These being suppos'd necessary [illegible].

FINIS.